CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, APRIL 9, 1836. NO. 765.---VOL. XV.—NO. 15.

RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

CAPITAL PUNISHMENT.

(Concluded.)

What I now propose is to show the perfect harmony there is between Christianity and judaism, in relation to crime and punishment, in opposition to the labor of the report, and in contradiction of some of its most confident assertions. My argument shall not rest on any thing less certain than the plainest texts that can be adduced.

The report essays to make itself formidable by calling up passages in the New Testament, and making them speak a language in express condemnation of the Old Testament Scriptures. It affirms, that the spirit and intent of the one is hostile to that of the other, that the law of Moses is barbarous and cruel, while that of Jesus Christ is humane and beneficent. If, on inquiry, we do not find the language of both the same, tending directly to establish the same positions and to enkindle the same moral feeling, no claim will be laid to an advantage in this contest.

Let me begin this appeal to the law and testimony by pointing out to the opponent one of the rocks, on which he has split. This is an inadvertent—I must presume—confounding of what is said to define moral duty, binding on all, with what is enjoined on magistrates to guide them in official transactions, in executing the law on delinquents. In this matter there is a distinction, overlooked in the report, which is essential, and easily understood. And why it should not be found in the divine law, as it is in human codes, no one can imagine.

The universal law is to promote, by inculcating, universal virtue. The law of the magistrate is to be his directory and warrant in the infliction of 'wrath upon him that doeth evil.' With an intelligent regard to this distinction, we shall be able the better to understand what is written.

My first step, from this point, will be to prove, that the same standard of moral virtue is held forth in the Old Testament, as in the New. The requirements of the decalogue are all transcribed from one to the other. This is not controverted, but positively shown, in the Report. But in that document it is contended, that Moses taught the people to be revengful; but that a greater Teacher, in later times, has turned the tables, and told us to love, not to hate, even our enemies; to be gentle towards all men; and to forgive the greatest of wrongs. That the precepts of Jesus are of this tenor, particular quotations are not needed to show. But does not the Old Testament also teach the same things? What means the following in Exodus xxi. 'If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou seest the ass of him that hateth thee lying under his burden, and wouldst forbear to help him, thou shalt surely help with him.' Is this teaching men cruelty, not to love, but to hate, their enemies? Again. The best possible temper, the kindest affection, is commanded in the following injunction, Levit. xix. 17, 'Thou shalt not hate thy brother in thine heart; thou shalt in anywise rebuke thy neighbor, and not suffer sin upon him. Thou shalt not avenge nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself.' Can any thing be more Christian, or purer gospel language, than this? If an additional passage or two would strengthen our impression upon this point, we might adduce the following; 'Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth. If thine enemy be hungry, give him bread to eat; and if he be thirsty give him water to drink. For thou shalt heap coals of fire on his head, and the Lord shall reward thee.' These are some of the precepts of that law, which our reporter has said is writen in blood. The apostles have thought them entitled to the praise of constituting the best and most considerable part of their instructions to the churches.

Our next inquiry is whether the laws concerning magistracy are not the same in the New Testament as in the Old. Our Lord and his apostles do not multiply words upon this particular, as much as did Moses, for the very sufficient reason, that they had only to explain and apply, not to repeal, what had been the acknowledged rule from the first. The ruler is denominated a revenger, even in apostolic language; because God has appointed him to execute the law, and in this way, be a terror to evil doers. 'Avenge not yourselves,' says the apostle; and immediately subjoins, 'Let every soul be subject to the higher powers,—Resist not this ordinance of God,—Be afraid; for he beareth not the sword in vain.' Is it Nero's tyranny, that is here meant? If it is, capital punishments are, no doubt, to be acquiesced in. And if not; the case is no wise different; for no government, then known to exist, or to have existed, as a divine ordinance, did then, or at any other time, dispense with that severity in the administration of justice. It is a good government that the apostle describes, such as God himself authorizes, and requires to be enforced, if need be, by the sword, the instrument of death. A good law may be enforced with rigor, if the lawgiver so decree. And a Christian teacher, such as Paul, would not be likely to say, 'But we know that the law is good,' unless he meant the divine law; and that must have been the ancient law, received through the hands of Moses. And this law, we further learn from the same writer, was made for murderers, and some other capital offenders, as the catalogue shows.

Now, if it was the intention of Christian teachers to put a stop, by their doctrines, to capital punishments, except by dissuading from the crimes that lead to them; why do we read such language as the following, addressed to a community of believers? 'Who, knowing the judgment of God, that they who commit such things are worthy of death,' &c. The report says, that no man is, or can be worthy of death for crimes committed against society.

In proof, we are referred to the sermon on the mount, as decisive against the severe ordinances of the Mosaic code, and in favor of the milder and more benignent provisions of a meliorated and improved dispensation. We are to hear no more, it is intimated, like what was said of old, 'An eye for an eye, and a tooth for a tooth,' &c. because retaliation, or revenge, which was once lawful, is no longer so. I trust we are already convinced, that private revenge never was allowed; and that any thing retaliatory must be confined to the office of the magistrate. So it was from the beginning, and so it continues to be regarded, in the passage so much relied on to carry out and establish the doctrines of the report. Our Lord's design is not to disapprove of what he quotes from the book of the law; but to teach his hearers how to understand it, and how to feel and act in relation to it. 'But I say, that ye resist not evil,' meaning that if, for a breach of law, you feel under its lash, if for striking a man contrary to law, you are sentenced by the law to receive stroke for stroke, make no resistance, but endure it with humility and resignation. Also; if one have lost his coat in a suit at law, he should voluntarily make good his creditor, if it required him to give up his cloak also. The apostle repeats the same maxim, when he says; 'Resist not the ordinance of God; for he that resisteth receiveth damnation,' or increases his guilt and the penalty he incurs, by withstanding the officer of justice.

So far is the report from being correct in its interpretation of the text under consideration, that the exact reverse, even a confirmation of the retaliatory system, as it may be called, is strongly affirmed in a subsequent passage. 'Judge not that ye be not judged; for with what judgment ye judge ye shall be judged; and with what measure ye meet, it shall be measured to you again. What a man soeth that shall he also reap.' The non-resistance of evil exhorted to may be illustrated by several examples. Our Savior's submission to the sentence of the judge, who condemned him to the cross, is one. The penitent thief, who suffered with him, is another. 'And we justly,' is his confession. Paul also may be cited to the same effect. 'If I have committed any thing worthy of death, I refuse not to die,' is his declaration, and a proof of his readiness to abide the strictest requisitions of penal justice. The case of Zaccheus is that of one yielding to the judgment of the law, when it punishes by exacting fourfold of the transgressor, in goods or money.

But if the law fixes responsibility, and says a man shall be judged according to his ways; this does not, and never did, warrant any one's taking the work of summary punishment into his own hands by wreaking his vengeance on the person, who may have injured him. 'Say not,' says the Old Testament teacher of morals, 'I will do to him as he hath done to me: I will render to the man according to his work.' This would be revenge. But no prophet, nor apostle, ever taught men so. Hebrews and Christians have held the same language, the language of love, and have said, 'Recompense to no man evil for evil.' But when magistrates have been instructed, when their office has been defined, appropriate terms have been used; and it has been said, 'Then shall ye do unto him as he had thought to do unto his brother. And thine eye shall not pity; but life shall go for life' &c. If this be retaliation, still it is not revenge. It is the sentence of the law; not dictated by malice; but the execution of public justice. It is the vengeance of God, and not of man. It is annexed to the office of him, who wields the sword in the name of the Almighty, who says, 'Vengeance is mine; I will repay, saith the Lord.'

There is no incompatibility, therefore, between the obligations implied in Christian doctrine, precepts, and discipline, the most purely benevolent and disinterested, and the penal rigors, which have fallen and may continue to fall on the disobedient, in causing them to eat of the fruit of their own doings. The judgement incurred by a violent and felonious assault upon human life, according to the divine rule, is the judgment of God; and the executioner, who only fulfils his trust; is not answerable. His service, though a painful duty, is no proof of ferocity, or want of the finest sensibility. The avenger of blood, in the land of Israel, was subject, not to a revengeful caprice, as insinuated by the committee in their report; but to rules of procedure, established to insure justice, without wantonly infringing upon mercy. He did not, he might not, pursue the criminal into his Refuge; but only fulfil the stern office assigned him, whenever the victim was put into his hand by the Elders or Judges of the land.

This is a simple, plain, undistorted representation of the Mosaic system, brought down to the period when a Prophet indeed was raised up, not to abolish, but to confirm, explain and enforce sayings that had been warped, and requirements that had been evaded by a hypocritical people. This consideration, if admitted with its due weight, will be a clue to our understanding the Savior as reproving his hearers, not for being Moses' disciples; but for being deficient in the morals he taught; as teaching them, not to be less, but more perfect in living up to the tenor of their own Scriptures. His object is to revive, not to discredit and supersede the strictness of patriarchal purity of principle and manners, as we have it in the phrase of one, who said, 'If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him. Neither have I suffered my mouth to sin by wishing a curse to his soul.' In so pure an age as that, if any grossly swerved from this rectitude; they were to be punished by the Judge. Shall they escape now, or come nearer to impunity, because forsooth, ours is an age of refinement? Retribution is never to be thrown aside, because it is a virtue to render good for evil, and blessing for cursing. The judge, the minister of the law, is not to stay his hand, because a spirit of vindictiveness and hatred ought to give place to love. He has his appointment, and he must fulfil it. And the measure, the rule established is, if I read the Scripture aright, that he who has inflicted a evil, of malignant design, upon his neighbor, shall be requited with such measure as he himself had meted out. The report inveighs against this principle, though it runs through the whole statute book of Moses, and mingles with the sayings of Jesus. And without taking time to argue in its defence, I shall rest satisfied with having shown, that it is Scriptural, and accordant with Christian morality, to continue the use of capital punishment, as taught by Moses and not forbidden by more modern advocates of sound morals.

FOR THE REGISTER AND OBSERVER.

SOLILOQUY--THE CREED, THE GRAMMAR, AND THE BIBLE.

If all is as it should be, 'what meaneth this bleating of the sheep, and this lowing of the oxen which I hear?' or what mean these sad discrepances between the Creed, the Grammar and the Bible? Let me compare the facts of the case.

The popular Creed says, that the true God is three distinct persons, the Father, the Word, and the Holy Spirit; that the Father is God, the Word is God, and the Holy Spirit is God; that each of these persons is the only living and true God. How can all this be true? If the One God is three distinct persons, then God is a noun of plural import, like that of Triumvirate, Council, or Family; and if the Father is God, the Word is God, and the Holy Spirit is God, then it would seem that each of these is three persons. Does it not then follow of course, that there are nine persons in the Godhead? But other difficulties may occur in view of the Grammar and the Bible.

Grammar says, that pronouns should agree with the nouns for which they stand in gender and number. Two of the supposed persons of the Godhead have names of the neuter gender. The Word and the Holy Spirit are neuter nouns, and the pronouns should be of the same gender, *it, its*, and *it*, not *he, his, him*, except when the nouns are presonified. This rule is observed in the Bible. In a very few instances —compared with the whole, the Word and the Spirit are presonified, and have masculine pronouns; in all other cases they have, or should have, neuter pronouns. But the Creed teaches us to depart from this rule in Grammar, which was observed by the inspired writers, and to use masculine pronouns for the Word and Spirit of God.

The Bible also seems clearly to contradict the Creed as to the number of persons implied in the noun God, or Jehovah; for it almost without exception gives us a personal pronoun of [illegible] for Jehovah—thus clearly teaching that God is but one person. It has been, however, supposed, that in three or four instances God used the pronoun *us* in speaking only of himself, and many seem to have allowed more weight to this fact than they have allowed to the fact of the use, many thousand times, of pronouns of the singular number. But it is not certain that, no person but God was included in his use of the pronoun *us*. It is, however, certain that custom has allowed a king to use the plural pronouns when speaking only of himself; and other individuals besides kings have done the same. It is one mode of using figurative language.

Custom not only permits the occasional use of a plural pronoun when a person speaks only of himself, but it permits the occasional use of singular pronouns, for plural nouns, and even for nouns of multitude. An army is spoken of as an enemy, with the pronouns *he, his, him*. A nation too is occasionally spoken of in the same figurative manner, as one person. 'Redeem Israel, O God, out of all *his* troubles.'

We have many nouns which are singular in their form but plural in their import; custom has allowed for these a choice of pronouns. In some cases the personal pronouns are adopted; in others pronouns of the neuter gender. The following belong to the class of nouns now in view—*nation, assembly, congregation, council, committee, party, mob* and *man*. Of the British nation we may say—*it* is powerful, or *they* are powerful. Of an assembly or a congregation we may say—*they* are numerous—or *it* is numerous. Of a council or a committee, a party or a mob, we may say, *it* or *they* as in the preceding cases. The same, however, cannot be said of *man*, when it means men in general, or the human race. In regard to its pronouns, *man* is a noun of rather a peculiar character. We can neither use personal pronouns of the plural number, nor neuter pronouns of either number, when man is used as a collective noun, we can neither say, *it* is mortal, nor *they* are mortal; but we are confined to the use of the personal pronouns of the singular number, and we say, '*he* is mortal and short lived,—*his* life is a vapor,—it therefore behoves *him* to watch and pray.'

If the noun *God* is of plural import, as it must be if it means three distinct persons, it is a noun of a still more extraordinary character than that of man, when it means mankind, or the whole human race. We may then inquire, whether we have in our language any class of pronouns which can be properly used as substitutes for this noun. Custom will not permit us to say of God, *they* are great and good; nor *it* is great and good. Even those who believe that God is three distinct persons, use *he, his him*, as the pronouns for God; but how can this agree with the idea that God means three persons? Some Christians may think that what I have said of the pronouns for man when used as a plural noun, will justify the practice of using *he, his, him*, as pronouns for God, even when this is done by those who believe that by God is meant three distinct persons. But man when used as a plural noun, does not imply any distinction between a person and an intelligent being. It is not meant to convey the idea that one intelligent being is a plurality of persons. The word man, in this case, is used as a name denoting a particular species or race of intelligent beings or persons. Besides, the word man, when used to denote a race of persons or intelligent beings, does not imply that any of the persons thus denominated are of the neuter gender. Then the noun God is used as denoting three different persons, the Father, the Word and the Holy Spirit, two of the three persons have names of the neuter gender—and in the scriptures these names have generally neuter pronouns, to enforce the idea that they are of no gender. We have indeed several classes of pronouns in our language—one class as a substitute for nouns of the masculine gender—another for nouns of the feminine gender,—and a third for those nouns which are the names of things that are not persons, nor of any gender; but we have no class of pronouns to substitute for *persons of the neuter gender!* If then we are required to believe that the Word of God and the Spirit of God are two distinct and divine persons, do we not really need a class of pronouns to supply the place of *personal nouns* of no gender? Pronouns were probably formed before it was supposed to be revealed that there is a distinction between one intelligent being and one person; or that there is one intelligent being who is three distinct persons. If this doctrine is to be believed and still regarded as of high importance, is it not very desirable that we should have a class of pronouns invented to be used as pronouns for God, Jehovah, and other names or titles of the Supreme Being—such pronouns as will accord with the belief that God is three distinct persons, yet but one intelligent Being?

The revelations of God were not all of the same date. After what was written by Moses, many things were added by other prophets before the coming of the Messiah; and after his coming, a flood of new light was given by him and his apostles. But from the uniform use of the pronouns for God, and for his Word and his Spirit, from the beginning to the end of the Bible, it is clear to my mind that the Bible was all written before it was supposed to be revealed that God is three persons, or that his word and his spirit are divine persons equal with the Father. For not one of these writers has intimated by his use of pronouns that God is more than one person; and excepting a few verses in John's gospel, the Word and the Spirit are seldom so much as clearly personified by any inspired writer. The *sun* and the *earth* are as strongly presonified as the Word and Spirit of God, excepting what is said of the Spirit under the name of the Comforter.

The uniform manner in which God speaks of himself, and is spoken of by Moses and the prophets, by Christ and his apostles, as one person only, by the constant use of personal pronouns of the singular number for God—while the pronouns for the Word and the Spirit are so commonly of the neuter gender, affords evidence to my mind against the doctrine that God is three persons far outweighing the aggregate of evidence which I have seen in its favor. This argument from the scriptural use of pronoun is abundantly corroborated by the following facts; that God is in the Bible more than forty times styled 'the Holy One,' or 'the Holy One of Israel,' but never the Holy Three; that every prayer and every ascription of praise to the Supreme Being, to be found in the Bible, is addressed to him as one person only, and that among these are the prayers and ascriptions not only of Moses and David, but of Jesus himself,—and the united prayer of the apostles, after they had been long under the immediate tuition of Christ, and after they had also been miraculously illuminated and 'filled with the Holy Spirit.' How then is it possible for me to deny or to doubt, that the popular creed in which I was educated was founded on misinterpretations of some passages of scripture? If I continue to regard the Bible as containing the revelations of God, I must believe that he spoke he truth in the following declarations—'I am God—there is no God besides *me*—*I* know not any.'

THE CHRISTIAN RELIGION ADAPTED TO BE A UNIVERSAL RELIGION.

When we examine the religion of Jesus Christ, in its New Testament form, we find it divested of every feature and circumstance adapted to confine it to any particular territory or people. Its doctrines, its worship, and its system of moral duty are all equally adapted to universality. It teaches that God has made of one blood all nations of men to dwell on the face of the whole earth, Acts xvii. 26.—That he is no respecter of persons, but that in every nation he that feareth God and worketh righteousness is accepted of him, Acts x. 34, 35.—That he is alike related to all the children of men, as their Creator, Preserver, and Benefactor; and that the high and the low, the rich and the poor, the monarch and the slave, all stand upon a level in his sight, and have all equal access, if penitent and believing, to the throne of his heavenly grace. It proclaims one method of justification for all classes of men; one kind of preparation for heaven; and that not ceremonial, but moral and spiritual; and one great code of moral duty, equally applicable to the learned and the ignorant, the polished and the rude, the civilized and the savage. And as all the great doctrines and principles of the religion of Christ are equally adapted to the whole human family: so the rational and benevolent laws, the unostentatious rites, the simple worship, and the whole spirit and requirements of this religion, are no less adapted to be universally received as the religion of the whole race of men. It has nothing local; nothing national; nothing exclusive, except its uncompromising holiness; no burdensome ritual; no tedious or expensive pilgrimage; no blazing altars; no bloody sacrifices; no intricate genealogies; no special adaptedness to any particular form of civil government, or occupation in life. In short, every thing in this blessed religion;—the simple costume which it wears; the heavenly spirit which it breathes; its law of marriage; its holy sabbath; its meekness, forgiveness, and benevolence; applying alike to all classes of men, and to all states of society; —proclaim that it is suited to the condition of man, in all nations and ages; to meet the exigencies of all; to supply their wants; to refine and invigorate their talents; to elevate their character; and to unite all who receive it, into one sanctified and happy brotherhood. Surely this character of our holy religion is adapted to confirm our confidence that it will, one day, as Jehovah has promised, gloriously fill the world; and that, literally, in Christ 'all the families of the earth shall be blessed.'—*Dr Miller.*

FOR THE REGISTER AND OBSERVER.

A PASSAGE IN ACTUAL LIFE.

Enter with me, gentle reader, yon chamber. It is the chamber of departing life. A youthful wife and mother is there extended on the couch, that soon must be vacated forever. Her life has been one of few overshadowing clouds, —the sunny lapse of a serene summer's day. The world before her looks bright, for the past has had few sad experiences to cast forward over the future the shadows of solicitude and doubt. She has a numerous throng of kindred and friends, between whom and herself exists the warmest and entirest affection. To her young partner and infant child her heart is knit by a love, whose fulness speech may not attempt to compass. She is of a sweet and gentle mould,—mild, unobtrusive, serene,—without the impetuosity, vehemence, and fire customarily reckoned among the constituents of a strong character, but of a spirit attuned rather to the finer and kindlier issues.

To one of such a cast, it would seem that death must be in truth the 'King of Terrors,' that the glooms of the 'dark valley' must show peopled with scaring phantoms,—that the chilling airs of the grave's border-space must be of force to freeze the vital current to stone. To one so 'tenderly-affectioned,' it would seem that the wrenching asunder of so many close bonds must give a pang of keenest anguish and despair,—that the sealing up of so many bright prospects and hopes in the grave's unwaking slumber must bring the bitterest sadness of disappointment.

But there is nought of all this. Of all the group gathered round that dying bed, not one is calm as she,—not one like herself cheerful,—not one prepared, as she is, for the encounter of the whole coming crisis. She, the dying, speaks to the living of consolation, of submission, of hope, such as never shines for earth. During the wearisome, slow-paced hours of a lingering malady, you hear no expression of impatience, not one repining murmur. Day by day abstracts some portion of life's remaining sun, and yet you detect, the while, no sign of faltering, doubt, or distrust,—you list no complaining query, why is this so? Death comes nearer and still nearer, but you see no quailing of the eye at his approach,—no shrinking back from so terrible a proximity. That chamber is not as one of gloom and sorrow, but one rather of serene, chastised joy. There seems not dying there, but the gradual attenuation rather of the veil hiding from the immortal its immortality. And so life passes away, as sinks the cloudless summer's day, leaving the whole horizon flushed with a golden splendor, while above hangs the beautiful star of Memory, growing brighter and brighter, as the night-shadows gather round.

Gentle Reader, we put it to thee,—is not here,—we say not beauty,—but power—strength —the mighty—the victorious—the triumphant? Victorious over lingering pain and slow-wasting decay,—triumphing over the early darkening of fair prospects, the sudden rupturing of ties knit, oh, how closely and strongly round the heart,—baffling the towering terrors of death and the grave,—what is mighty, if not the Power adequate to all this? And what is this Power? It is simple Faith,—trust in God, the good, the compassionate, Him, who is pure, perfect Love! Truly God hath chosen the weak things, in this world's esteem, to confound the things that are mighty.

Reader! that thou hast witnessed a scene not of fancy, but of reality, is testified by the anguish of a heart bereft of one among the few objects, that make earth pleasant. While thou lookest, let wisdom grow out of thy beholding.

D. H. B.

[From the New York Observer.]

THE WAR WITH THE FLORIDA INDIANS.

Messrs Editors—As I happen to be fellow lodger with a gentleman from Florida, who is deeply interested in the present war, with property there that has been ravaged, and a white man, clerk in his store, having been butchered, I have taken an interest to obtain from him information as to the causes of this contest. He left that country just before the war broke out —has been long and well acquainted with the Indians—and he would have confided in them for almost any thing. He was surprised, on arriving at New York, to hear of the war, and had come on with a view of returning immediately, but is now obliged to leave his plantations and business in Florida, till peace shall be made.

The substance of his story on the point of my present inquiry is as follows.—The Indians would not entertain the proposals of the agents of the government to sell out in Florida and move west, when they were first addressed on the subject; but almost universally opposed them. At last, however, through much importunity, and being worried into it, they consented, that a corps of the younger chiefs should accompany the government agent (Major O'Flagan, I think, was his name,) into the country beyond the Mississippi, and report the result of their impressions and observations, on their return, to be acted upon in council at home, as might seem best to the assembled chiefs. This Indian commission was composed of seven, one of them only being of the older class of chiefs, whose name was Plumper. They were treated with all that Indians like on their way and on the western ground, and appeared to be pleased. 'Now,' said the agent, 'is the time'—and he persuaded them into a treaty, by which they sold out all the interest of their people in Florida, before they set their faces towards home.

The simple fact, then, was, that they were merely commissioned to look at the country offered them in the west, and report thereon; and this commission was rather extorted, that consented to. The purpose of the people and of the superior chiefs at home was still firm not to remove. They could not, therefore, and would not, acknowledge this negotiation made with these chiefs, while in the west, for which they had no powers, and no right; it was contrary to all usage; and four of the seven, Plumper being one, fell back, or denied the binding force of the treaty, after they returned. Yet this is the treaty, with all the Indians, or nearly all, and the principal chiefs at their heads, protesting against it—this is the treaty, obtained in this manner and by such means, under which the agents of government undertook to enforce the emigration of the Florida Indians to the west!

The agents commenced, under one article of that treaty, by attempting an assessment of the cattle belonging to the Indians, for which they were to receive credit from government. One of the chiefs, favorable to removal, persuaded the people of his village to consent to their assessment, and they brought in their cattle for this purpose. The Indians generally took the alarm, judging from this appearance that they were to be forced away. They assembled and remonstrated with this chief and his people, and drove away their cattle into the woods. But on a succeeding day, the cattle were brought in again. The Indians mustered again to oppose, and, at a given signal, some of them shot the offending chief dead;—and here was the beginning of the war.

It appears, then, if this statement be correct —and I have reason to suppose it is in substance, from the character and qualifications of of my informant—that no treaty of binding force was ever made by these Indians to remove; none, that any honest man would presume to call by such a name. No people ever had a better title to their country than these Indians—the country of their fathers' sepulchres —a title, which they have never alienated by any act of their own. There can be no question, that they have a right to defend it.

It is morally impossible that the Florida Indians could have hazarded this war without the deepest sense of injury. What man of us would not fight and die for the land and the graves of his fathers, when he felt and believed that an attempt was made to eject him violently? Such, no doubt, is the belief and feeling of these Indians; and although, in the present circumstances of the case, there is no alternative but to reduce them by force, the occasions that have provoked them should not be forgotten. It would be an everlasting stain upon our character, if we should pursue them with that spirit of extermination, which actuates their bosoms. And yet I fear, from the exasperation which their barbarities have already produced, that there is danger of it.

After what has taken place, I do not suppose it possible for them to be left east of the Mississippi. But let them be treated with all possible lenity. They belong to a poor, suffering, expiring race. It will soon be said by the last of them, as formerly by one of their famed chiefs—'Who is there to mourn for Logan? Not one.'

[From the Saturday Evening Gazette.]

OUR CORRESPONDENCE.

Our readers will doubtless recollect that we stated in a former paper, that the Rev. Mr Pierpont, of this city—who left here for Europe in October last—would supply us with a series of letters from time to time, during his absence. The following letter, recently received from that gentleman, will explain the reason of his not writing:—

Extract of a letter from Rev. John Peirpont to the Editor dated *Rome, Dec.* 25, 1835.

* * * * 'The project of a Correspondence must be given up. I am so constantly—so incessantly moving—(for within less than three months I have gone over nearly five thousand miles—by land and by sea)—that I find it next to impossible to make the barest and baldest memoranda of what I see—besides occasionally writing to my friends at home.

'With the exception of Marseilles, where I was confined for ten days by a terrible lumbago which qualified me for anything but writing 'letters for the press,' I have been no more than five days in any place since I left home. I gave but three days to London and five to Paris —so desirous was I of getting into the more soft and genial climate of Italy, and not two days have I felt in Italy yet when I could sit in the house without fire. Ice formed in the streets of Rome last night and lay there till near noon to day. We cannot say as Horace did in his day, 'See how Mount Soracte stands, white with deep snow!' for I can see no snow on Soracte to-day—though the Appenines—off as far as their heads can be seen, are as white as the powdered locks of a Cardinal; or as the white satin slipper of the Pope. You see I draw my simultitudes from objects around me—objects which have to day, been strikingly presented to my view—for to day you observe is Christmas; and I have been with several of my friends to witness the solemnities of the occasion at St Peter's, where the Pope officiated and appeared in state. I wish I could give you an *idea* of these solemnities; but words are inadequate to such a task. One for this must have at his command sounds, and colors, and numbers; military pomp and architectural sublimity like which no other Temple on earth than St. Peter's Church can exhibit,—and these are none of them at my disposal. And yet to me it all appeared like a mere pageant. I could, when I saw the successor of St. Peter, as His Holiness is here regarded, seated on a splendid chair of crimson and gold, wearing a triple-crown on his head, borne on the shoulders of twelve men themselves all dressed in crimson, a great white satin banner borne over his head, soldiers clad in complete steel, at least as far as the waist, with their hauberks marching on his right and left, trumpets sounding before him, and throwing their music along the echoing vaults and up the golden dome of this most magnificent of all earthly temples, till he came to his seat,—and then when I saw Cardinals and Archbishops approach to kiss his robe, un-

der which his hand was lifted up and extended to receive the homage, and Bishops kneel themselves down before him and humbly kiss the white satin slippers that covered his feet—I could not help asking myself whether the poor fisherman of the Galilean Lake ever dreamed that such honors should ever be rendered to one who should be regarded as *his* representative, in such a temple that should bear his name. * * *

'I assure you, I have, as yet, seen nothing abroad, in the least degree calculated to make me think less of home, or to value or love my own country less than I did before I had seen any other. The climate *here*, is, indeed, a good deal more mild than it is in Boston; but, I believe it is a general rule, all over the world, that the less severe is the cold to which a people are exposed, the less pains do they take to provide for, or guard against the cold that does come upon them; and therefore, even here in Rome, though the Orange grow and ripen on trees that are set in the earth, in favorable situations—(though the fruit is very ordinary)—and therefore the climate may be said to be mild, when compared with that of Boston, yet, as I have already stated, snow is on the mountains in full view of the city, and ice formed in the streets last night,—and for all that we had no fire in our breakfast and dining room,—nor have I seen any in the house, excepting in the kitchen and in my own chamber. In the house, I am more comfortable at home, than I have as yet been in Italy. True, every body says it is a shocking cold season,—very remarkably cold,—but be the season as uncommonly cold as it may, I am satisfied that in their houses the Bostonians are about as comfortably warm as are the Romans.

[From the Southern Religious Telegraph.]

GERMAN LECTURES.

The regular instruction at the German Universities is only by lecturing. The Lectures were originally designed to be free, and the Professor received his compensation from the University funds. Now, the Professors generally read no more public lectures than will entitle them to their salaries, i. e. one a week. Gesenius announced a course of public lectures winter before last, but did not read them at all. Those who are just setting up, however, as Lecturers, and have a reputation and an audience to gain, are glad to read even publicly, and until one's character is established, his public lectures are his most important. Before the end of the semester (session, about 5 months long,) a schedule is published of all the lectures, private and public, which are proposed to be read, and of all the private lessons which are offered by those who are permitted to give instruction—The Professors and Teachers announce also their proposed lectures and lessons in Latin, upon placards affixed to black-boards of their respective Faculties. The black-boards hang up in the great entrance of the University buildings, and the placards remain upon them during the semester.

The lecture-rooms are furnished with plain narrow writing-benches. Soon after the striking of the clock, the students begin to collect, each with his Port-folio under his arm, and busy themselves in arranging their manuscripts mending their pens, opening their horn inkstands and fixing them by their metal points into the benches. In about or minutes the Professor enters and ascends the Cathedra, which is commonly like one of our plain country pulpits. Gesenius enters in about ten minutes after the bell; Winer generally lets more than twenty pass before he shows himself. At the next hour-stroke of the clock the lecture ceases—no care is taken to stop at a pause in the thought. A large lecture-room presents to the foreigner just arrived, a strange and novel scene. He sees three hundred students in close ranks, all intently engaged at writing; he hears the noise of as many rapidly moving quills following the words of the speaker;—all at once a universal and deafening hiss startles and confounds him; and no sooner has he become a little composed, than an equally deafening shuffling of the feet drowns the voice of the speaker and brings his astonishment to its climax—He looks at the Professor and expects to see him either leave the room or resent the insult; and his wonder does not subside to see, the next moment, every thing quiet and things resuming their wonted course. Is not then a hiss an insult by nature? Is not a shuffle intended to put down the speaker? By no means. This hissing meant that somebody was making a noise, or that the Professor spoke too low, and thus his words were lost; and it is a humble request that he would repeat what he had said; and the shuffle was merely a way of saying that he was getting on too fast for the pens of his hearers, and a request that he would stop a little. The German Lecturers make no attempt at oratory—Their style is chaste and perspicuous, but they do not aim at the higher beauties of composition. Least of all do they aim at oratorical effect. They generally come in with a hurried air with 'eyes at home,' take their seat or stand, and commence; and many of them finish and retire without apparently noticing their audience. Gesenius is the only lecturer I heard who bows to his audience before commencing. But he and many others, during lecture, offer and maintain with their students that interchange of thought and feeling which is carried on through the medium of the eyes and countenance, and which is one secret of their popularity. Entirely different is Neander. Extremely short-sighted and extremely modest, he stands behind a high desk or rather hangs from it by his elbows, in order to bring his eyes near enough to his few notes, with his left hand in his hair, and his right playing with a quill, when his voice, issuing out from beneath his head and arms, conveys his thoughts to the pens of his hearers. Most lecturers write out in full, and read verbatim slowly, and with long pauses, to allow time to the student to write. This is the manner of Hengstenberg. Others, as Ge enius, who in general follow this plan, in Exegesis, adopt more the style of free discourse. A close and slow dictation is, of course, not very interesting. Indeed it is often dull and irksome business. Others present at large and extempore, a connected argument, and then dictate the same in a condensed form from their manuscript. This is Tholuck's manner. Others, as Uhlmann, invert this order, first dictating and then repeating extempore. This is the best of the three modes already mentioned. Others, as Neander, speak extempore, expecting the whole to be taken down verbatim; while others, as Pwesten, speak extempore and continuously, expecting the substance and thought only to be preserved. This is best of all.

The students write with amazing patience and perseverance. They write on sheets prepared for binding, with broad margins, generally very beautifully, and using very many abbreviations (never short hand,) and these manuscript lectures, when bound, constitute the nucleus, and frequently the most important part of their owners' libraries. Text-books are recommended for preparation for lecture, and they are frequently made the basis of the lecture. But generally a course of lectures has the form of an independent work, and might be printed without alteration. The Professor is bound to inform himself as to the attendance of his students; but with their industry or progress farther, he has no concern. This is left to the power of the anticipated examination, held by the commissions who license for the several professions. There is no University examination.

THE AUTHORITY OF OUR LORD'S TEACHING.

Its Greatness.—The pervading style of our Lord's teaching is that of assertion and testimony. While it pre-supposes the laws of reason, it does not, nor could it without manifest incongruity, make an appeal to them. His disclosures of truth are necessarily dogmatic. But since man, if he is to be treated as a rational being, must have adequate grounds on which to rest his belief, our Lord, in the stead of arguments, constructed a basis of miracles. He claimed to be 'believed for his works sake.' 'They were the hand of God, endorsing and attesting as true whatever he revealed. Having thus acquired a right to dictate, he could not have submitted the principles announced to the ordinary process of argumentation, without implying that human reasoning, our present impaired perceptions of truth, was a surer ground for reliance than the purest reason; he would have been expunging faith from the Christian virtues, exalting human reason, or that which stands for it, above the wisdom of God, and treating it as though in the sphere of religion it was perfect, and at home; whereas he found it prostrate and lost, and had to rekindle its extinguished torch with the very first elements of sacred knowledge. Surrounded with divine credentials, he took his stand as a living oracle, and demanded the credence of all who heard his unreasoned verities. He spake as one having authority, addressing himself to humility, obedience, and implicit faith. Every science has its data; fundamental principles assumed to be true, on the unquestioned authority of which all its deductions and applications rest; in the science of theology, the sayings of Christ are ultimate truths. From these, as from first principles, all our reasoning in religion must proceed; to call in question their authority, would be to disturb and subvert the foundations of truth. His dictates constitute the rudiments of sacred science; and they are to be acquiesed in as the reasons of duty, and the laws of faith.

ESSEX COUNTY OLIVE-BRANCH CIRCLE.

PREAMBLE TO THE CONSTITUTION.

The tendency to sympathy inherent in the human heart,—the social principle of our nature,—beautiful in many forms of its developement—never appears more truly so, than when it is made subservient to the cause of benevolence. Of the various ways in which this principle has been brought to bear upon this cause, we are presented with the most prominent in the numerous voluntary associations which aim at the reduction of human guilt and suffering. The power to do good and to communicate, which we possess in our individual capacities, is feeble, compared with what we may secure by association: the one is as a multitude of tiny rivulets, numbers of which are lost before they reach the sea,—while the other is as the union of these rivulets—a noble and sure tributary. Holding these sentiments, and believing the practice of War to be essentially pagan in its nature, and decidedly opposed to and subversive of the pacific principles inculcated by the Prince of peace—and ever, under all circumstances, the unbarring of the flood-gates of vice and suffering in their most abhorrent and appalling forms:—and feeling that, since woman is necessarily involved in the evils which result from it, she is urged, not merely by motives of religion and humanity, but also by her own danger of suffering, to use her most efficient influence to eradicate from the public mind those false principles upon which it has hitherto been perpetuated, by aiding in the dissemination of truth on the subject, as it may be drawn, in its most perfect purity, from the oracles of God:—

We, whose signatures are subjoined, cordially agree to unite in exertions to promote the cause of peace, that, although from our comparatively limited moral and pecuniary means we may be enabled to effect but little, we may yet obtain the commendation once bestowed by our Lord:—*She hath done what she could.*

EXTRAORDINARY MEANS OF GRACE.

Whatever may have been, heretofore, the propriety or usefulness of 'more exciting' means to awaken people to a concern for their immortal interests, it seems as if the providence of God were now directing his church to those of a more still and unimposing kind. It is well known that strong excitements of various kinds have been preying upon the sensibilities of the community, till they have reached a point, beyond which it is hazardous to proceed. Why should the church follow in the wake of the world, and endeavor to carry every thing by storm? This is not the way Christ and his apostles did. How calm and dignified were they in all their acts and movements and addresses, and yet how impressive! Read the account of Christ's conference with his disciples, as related by the beloved John:—how different from the impassioned, startling, extravagant style of some modern teachers, and yet how deep and all pervading the effect! The soul is absorbed, melted, carried away by the bare perusal, and the power, as well as the loveliness of religion, is felt, as it is never felt in the whirlwind and the storm!

And now we ask, if the members of any church in this State, should spend four or six successive days, in conversing with their impenitent neighbors and townsmen in the same solemn, tender, heart-rending and affecting style, so far as it can be imitated by mere man,—would not the results, probably, be more for the glory of God, and far more conducive to the salvation of men, than the same portion of time spent in a public and protracted meeting? What if the experiment should be fairly tried? To such a 'new measure' as this what possible objection could be raised? None which might not with equal force be brought against the Savior and his apostles, who went round about the villages teaching.

We are no enemy to protracted meetings, within certain limitations. There are thousands of places in our country where it is desirable to hold them, and even field and camp meetings. We do not wish to be tied down ourselves, nor to tie down others to any single, still form of preaching the gospel; but there are certain grand principles in the constitution of the human mind, which are not to be overlooked or violated, either in the time of holding them, or in the mode of conducting them, or in the length of time through which they are continued. But these private methods of enforcing religion, which have been recommended, can hardly be carried to excess—employed with a Christian spirit, they can hardly be abused; and it is time their efficacy were more thoroughly tried.—*Christian Mirror.*

Sandwich Islands.—The business of translation has advanced some during the past year. The review of the New Testament, so far as it was considered necessary for a new edition, is about completed, and the printing is mostly performed. It is hoped that an edition of 10,000 copies, which is much called for by the people, will be through the press in about three months We can now unhesitatingly recommend the New Testament to the American Bible Society as a good translation from the original.

Some parts of the Old Testament have also been reviewed with reference to a new edition, and the books of Kings, Chronicles, Ezra, Nehemiah, and Esther, and most of the Proverbs have been translated. We hope that two presses will be employed nearly all the year printing the Scriptures, so that all the appropriations which the Bible Society has made, will be needed to defray the expense.—*Annual Report of the Mission, dated July 2, 1835.*

The Rev. W. Grimshaw, was once in company with a nobleman, who unhappily employed his talents in the service of infidelity. He had some time before been engaged in a long dispute between two eminent divines, in which, as is usual in such cases, the victory was claimed by both sides. Meeting afterwards with Mr G. he wished to draw him likewise into a dispute, but he declined it nearly in these words; 'My Lord, if you needed information, I would gladly do my utmost to assist you; but the fault is not in your head, but in your heart, which can only be reached by a divine power. I shall pray for you, but I cannot dispute with you.' His lordship, far from being offended, treated him with particular respect, and declared afterwards, that he was more pleased, and more struck, by the freedom, firmness, and simplicity of his answer, than by any thing he heard on the side of his opponents.

FOR THE REGISTER AND OBSERVER.

SUNDAY SCHOOL CLASS PAPERS.

NO. VIII.

I thought I would not write a report—but the hint thrown out at the last meeting, that the ladies were remiss, has induced me to rid myself of all compunctions of conscience which might arise from neglect of the rules of our association. I hold it to be a matter of justice, that all who are willing to be benefited by the exertion of others, should be alike willing to impart a portion of their knowledge. Not to be too vain of my own attainments, or presuming too much, I have still vanity enough to suppose that a year or two's labor in the Sunday School vineyard has not been unproductive. If I have gathered for myself the choicest fruits, I am willing to share them with my fellow laborers. We have all sown in the same soil—some portions have been luxuriant, while others are barren. We have toiled together, together will we rejoice. We have scattered the seeds of knowledge, of virtue and piety—they have sprung up—the increase is abundant, and the harvest plentiful.—Let us be grateful that our labors are crowned with success, and pray the Lord of the harvest, that we may be prepared for the coming season, and that the laborers be not too few.

Do you ask the state of my class? It contains that number most desirable to hear—not too many, or too few; in short the very number I should select, if the privilege were given me How it is possible to instruct ten or twelve, is to me a mystery. The age of my pupils are as near alike, as most other classes. With the exception of one, their capacities, practically speaking, are nealy equal—phrenologically viewed, the *dullest* would be the most *brilliant*. Their attendants, with the one exception already named is unusually good—their deportment unexceptionable—occasionally, a desire to prattle is with difficulty restrained. Here is another mystery, I should like to have solved—why do young persons have so much to converse about on Sunday, when they are together all the rest of the week?

The course of instruction adopted by me remains the same as when we last reported; not because it is the most perfect, but because it is the best adapted to the situation and condition of my pupils.

With these favorable considerations, and the few and comparatively trifling hindrances, what does a faithful teacher require to make his task a pleasure, and his duty a source of happiness?—But why do we call duty a task? Surely every teacher is recompensed for all the service bestowed. Is there one among us, who would, if power were given, take back the time spent in this employment, and give up all the delight and happiness that have been enjoyed? I think not. Let us then esteem it a privilege, that this duty has fallen to our lot; that the young are entrusted to our care; that while we instil into their minds those principles which form a perfect character, we do but purify our own hearts, and fit them for more enlarged and vigorous exertions.

It has been customary, on occasions of this kind, to suggest any improvement which may have occurred to our minds; to point out what may appear to be faulty.—There is one fault I have long wished to speak of; and yet I have hesitated, because it might seem aimed at the superintendants. I hope they will not consider it applicable to them personally, for it is a fault prevalent in some other schools, and affecting other individuals. I allude to the general exercises. In the humble opinion of the writer, they are not always selected with judgment and discretion, which that important part of our service requires. To my class, the general exercise is the key stone of the hour's instruction; it gives a tone to all the service; it is that chord, which, rightly touched, vibrates through the whole school, and strikes every soul with unspeakable emotion.

Some of our general exercises are on speculative subjects; others on the common duties of life. These are all well in their places, but their place is not the Sunday school. Parents send their children to the week-day school to receive the rudiments of knowledge, to train the mind, and form the character and to perfect them in every accomplishment. They send them to the *Sunday* school for a far different object—to get knowledge; but *that* knowledge, which is life—that *knowledge* which is drawn from God's holy word, his works—and his providence—that knowledge which shall purify every heart fit for companionship with God and Jesus Christ, and all holy beings—knowledge, which shall enkindle a flame, even in the bosom of little children, and fill their souls with love and piety. Such is the knowledge, I would have imparted in our Sunday schools, and such the basis of our general exercises.

CHRISTIAN REGISTER.

BOSTON, APRIL 9, 1836.

EDUCATION.

ANNALS OF EDUCATION.

Besides several useful articles original and selected, the American Annals of Education, for the present month, contains an important article from the Editor sent from Europe (from which he has not yet returned) relating to the Prussian system of common schools, and also some valuable correspondence of his, at the close of the number. We may expect that this Journal, whose reputation is already established, will be made still more interesting and valuable from the Editor's observation in other countries, and from his collection of important facts in regard to Education, in its most comprehensive sense. This is doubtless the prominent object of his attention and inquiry, and we have yet much to learn and to apply, in this country, in respect to a systematic plan and course of education.

We have spoken sometimes of Schools for the preparation of teachers; and to many persons it may perhaps seem a visionary project. But what says Mr Woodbridge, the Editor of the 'Annals?' In a letter from Coblentz on the Rhine he says:

At Neuwied, a few miles from this city—I stopped to visit a public seminary for teachers; and here I found several able men whose whole time and power were devoted to study and experiment and instruction as to the best mode of 'keeping a school'—a task for which any youth of seventeen, any poor scholar of a college, any one who is unfit for any other profession, is quite competent in our country; and all this care and labor is even wanted on elementary schools. When will it be seen that it is a more delicate, a more difficult task to be the teacher of a school of children, than to be a professor in a university.

VIRGINIA CONVENTION.

A writer in the Southern Religious Telegraph, who seems to understand well the wants of his state, and pleads for a radical reform in the modes of education, proposes a State Convention. We select a single paragraph:

We want something done by which every child may obtain a good and substantial education. This can only be effected through legislative enactments: and these will not be adopted so long as our Legislatures have any political questions before them about which they can have a 'long talk.' It becomes then the duty of those who view this subject in a proper light, who feel how intimately it is connected with the future welfare and prosperity of our State, to unite upon some plan by which their object may be effected. It must appear evident to all that a convention is the best possible means by which this can be accomplished. A proposition addressed to the Legislature by a convention, composed of professors of our colleges, and teachers of schools and academies, would meet with that respect and attention, which would be due to it. They would be constrained to take it into consideration; and we might then indulge the hope that something would be done to remedy the evils of which we have such just cause to complain.

A correspondent of the same paper, (the Telegraph) in his observations on Germany, to whom we have been before indebted for several valuable extracts in the Register, says, in regard to the United States;

Much as we are accustomed to congratulate ourselves on the improvements of education among us, we are probably still far behind our European brethren.

CHILDREN IN MANUFACTURING ESTABLISHMENTS.

We can remember when large manufacturing establishments were seriously deprecated by the moral and thinking people among us, as sources of corruption, and tending more than any kind of occupation to harbor and perpetuate ignorance among the humble operatives. Great pains has doubtless been taken, in the principal factories of New England, to guard against this evil. Still it is probable that it will exist to a considerable degree.

We find that this subject has attracted the attention of the Legislature of this Commonwealth. It was ordered on the 29th of Feb. last, in the House of Representatives, 'that the Committee on Education consider whether any and what provision ought to be made, for the better Education of Children employed in the Manufacturing Establishments, in Massachusetts.' The Committee have reported on the subject; and in their Report they take a rapid view of the progress of these establishments; and every thing, they say, 'conspires to show that the sons and daughters of New England are presented with the alternative of becoming essentially a manufacturing people, or of bidding adieu to their native hills, the land, the home and the graves of their forefathers, and following the rising glories of the West.'

It becomes then a matter of solemn inquiry how we are to avert the evils which have commonly grown up with manufacturing establishments, and what can be done to make them a blessing, so that, while they afford a gainful occupation, some of the hours of leisure may be given to the improvement of the mind, to useful or at least to innocent reading.

The committee estimate the number of females employed in these establishments at about half a million, and in consequence of the higher price of labor in this country than in others, manufacturers will continue to employ female labor and the labor of children to the exclusion of men's labor. Indigent parents will be tempted to seek employment for their children at too early an age, for the sake of support.

The Committee find evidence, in the 'School Returns,' that their fears are not groundless. No returns were received from Lowell; but 'in four large manufacturing towns, containing, by the last census, less than 20,000 people, there appear to be 1895 children between the ages of 4 and 16 who do not attend the common schools any portion of the year; and from this number a very small deduction is to be made for those who attend private schools.'

In accordance with these statements of the Committee they have presented a bill with the following provision:

No child under the age of fourteen years shall be employed to labor in any incorporated manufacturing establishment, unless such child shall have attended some public or private day school, at least three months of the twelve months next preceeding.

A penalty of fifty dollars is proposed to be annexed, to be forfeited to the use of common schools by the owners of factories, for every violation of this law.

If the time has not yet arrived when a law of this kind is required, we fear it will come; and we cannot doubt the authority of the Legislature (as possessing the conservative power of guardianship of the public morals) to enact such a statute.

EVIDENCES OF CHRISTIANITY.

A pamphlet has been sent to us containing some account of a 'Discussion held at New York in 1835—1836 between Dr Sleigh, Professor of Anatomy &c, in defence of divine Revelation, and the Delegates of the Tammany Hall Infidels in defence of Infidelity.' Dr Sleigh is an English gentleman. While delivering a course of Lectures at Philadelphia in Oct. last on Physiology &c. he maintained that the laws of nature, far from being opposed to the religion of the Bible, corroborated it. Some of the choice infidel spirits of that city, presuming probably that the Dr was a better physiologist than theologian, challenged him to a debate on the evidences of Christianity, which he accepted. His opponents were Mr Camfield, editor of the Temple of Reason, Mr Burnal, member of the bar, and Mr Purser of New York. These champions of infidelity, according to the testimony before us, met with a signal discomfiture, after a contest of six nights.

Dr Sleigh was then invited to engage in a similar discussion in New York, by the Trustess of a society of infidels who held their meeting at Tammany Hall, and style themselves 'Moral Philanthropists.' Mr Benjamin Offen and Mr G. H. Purser were delegated to conduct the discussion on the part of the so-called Philanthropists. It was accordingly commenced, and it continued for fifteen nights. After the fifth Mr Offen declined continuing the debate, (being as we suppose a very sober-minded man) 'on the plea that the Dr turned his arguments into ridicule.' Mr Purser fulfilled his engagement for the fifteen nights, after which he declined pursuing the discussion any farther, not, as he affirmed, 'from any personal feeling to the Doctor, but from a determination he had now made of separating himself forever, as a public advocate from Tammany Hall; and concluded with high admiration of the Doctor's abilities.'

Then followed a course of lectures by Dr Sleigh on the authenticity and internal evidences of the scriptures at which infidels were invited to produce their objections—which was accordingly done; and the Doctor devoted an hour after the lecture to answer them.

In the course of the discussions between Dr Sleigh and his antagonists, on one of the evenings, after the former had spoken an hour and a half, with great effect, in proof of the existence death and resurrrection of Christ, he took his seat and waited a reply. Mr Purser, though urged to speak, demanded time for preparation in behalf of himself and his associate, and an adjournment to a future evening. Upon this Dr Sleigh exclaimed with great energy on the absurdity of the learned gentlemen pleading for time to prepare on a subject which they were constantly discussing with such confidence and with so much decision at Tammany Hall.

It is proposed by Charles H. Jackson and Co., New York, to publish this discussion in numbers. The whole will make 1200 pages in octavo.

PRESBYTERIAN CHURCH.

The religious presbyterian papers make frequent mention of the approaching Meeting of the General Assembly, as one big with consequences of good or ill to that Church; one which must result either in strengthening its bonds or restoring its harmony, or in weakening it still further by discord. If, as will probably be the case, it shall witness the triumph of one of the parties, we see not how the vanquished can stop short of a secession, final and entire.

The following extracts from a speech before the Presbytery which suspended Mr Barnes, (in the New-York Observer) made by Rev. John Breckinridge, the Son-in-law of Dr Miller and a professor elect in Princeton Theological Seminary, throws much light on the state of parties, and shows the determined spirit by which they are moved.

The position of the Presbyterian church within the last fifteen years, and more especially during the last five of these, has been peculiar in many respects. She has had among her divines two different classes of men, both claiming to be esteemed the orthodox. One of these has been located at Princeton, the other at Philadelphia; and the result has been, that in consequence of this want of harmony between her leading members, a very small minority has in effect ruled the Presbyterian church. The spectacle has been a curious one; for while one of these two orthodox parties has ever held up the writings of the other as correct standards in point of principle, they have continually acted against each other on this floor. At the last assembly these two parties united in one. If that union can be continued we may yet see good days; but if those who are one in principle shall continue as heretofore, to differ from and to oppose each other in action, it must sever the Presbyterian church for this age. It is on the platform of the operations of the last Assembly that I am willing to stand or fall. There are those of my brethen who I hold to be as orthodox as any, but whose course of policy is in my judgment calculated to throw the two great bodies of the orthodox asunder; and by setting against each other as antagonist muscles those which ought to be united in one and the same arm, to bring in a minority of less than one-third to rule the whole.

On the union here spoken of depends the crushing of *Taylorism* so called, or the New-Haven theology, which is mentioned in the next paragraph we extract:

For one, I believe upon the whole I should prefer, if the Presbyterian church cannot cohere on the principles of the last Assembly, that it should be dissolved, and this without the slightest personality. I do say that if Taylorism cannot be put down, (a party, who, from less than a third of the whole, have now triumphed for years because Christian brothers cannot unite with each other in action) I for one wish to see this church dissolved; I repeat the declaration, I speak it to the whole church, I publish it to all mankind, that if Taylorism cannot be put down in the Presbyterian church, my wish is, that the church should be dissolved.

Taylorism is to be *put down* by a decision against Mr Barnes; by anathema against his Notes on the Epistle to the Romans, the *book* alluded to in another paragraph which we here select:

If the next General Assembly, shall not decide that there is error and most dangerous error in this book, then my best prayer for it shall be 'May it never, never meet again!' Yes: if that shall be its decision, let it be dissolved into its elements, and while out of its scattered fragments the gold and silver and precious stones shall be gathered into one heap, let the wood and hay and stubble be gathered into another. If the Assembly shall take your ground, we shall be safe: but if not, I repeat the prayer, 'May it never, no, never, meet again!'

We subjoin a part of the comment of the New-York *Evangelist* on the speech of Mr Breckingridge:

Those who wish to know what is before them should understand, that if the Princeton and Philadelphia parties united, shall have a majority in the next General Assembly, Mr Barnes will be deposed, and probably Dr Beecher also, and the vaunted 'reforms' of last year will be carried further, and the principle of ecclesiastical control will be finally established in the Presbyterian church, and a yoke will be forged 'which neither we nor our fathers were able to bear.'

Do not our presbyterian brethren ever think what stumbling blocks they are throwing in the way of growth in grace, of the progress of their church, in the Christian virtues? It is easy enough and many persons are prone enough, to talk and towrangle about particular doctrines, and after having contended manfully for this or that dogma, to think that their work is done and their warfare is accomplished. But this may be after all a carnal warfare; while humility, on the other hand, is the prize of that war in which the spirit triumphs over the flesh. Humility is indeed often enough on our lips; but how little do we see it practised in the world. How often are those who should be above all others examples of this virtue, found at the furthest remove from it! And while they are accustomed to express the most humbling views of themselves in relation to God, and to lament (it may be in the most revolting and exaggerated terms) their sins in a general, abstract way, there are no visible tokens of the same spirit in their intercourse with men; but, on the contrary, an overbearing, self-willed, censorious temper, which awes the timid, provokes the irascible, and causes the humble and enlightened Christian to weep and to mourn.

GENERAL HOSPITAL.

The Annual Report of the Trustees of the Massachusetts General Hospital for the last year gives a very favorable view of the Institutions under their direction. That part of the Report which relates to the General Hospital in the city, in which provision of the best kind is made for the diseased, is little more than a tabular view. A portion of the patients pay for the excellent accommodations which the house affords, wholly or in part, and a portion enjoy the same privileges without making compensation.

The following statement give the substance of the information, which is presented also in the form of tables:

The house has been sometimes nearly full, in both departments, at the same time, and on the average has been three quarters filled. The average population has been about ten per cent. greater than during the six or seven former years. But the number received being not much over what has been usual, the difference in this particular would seem to arise from the patients remaining longer—which the tables show must be principally the case with the free patients; since the proportion of admissions of free to paying patients is, in round numbers, nearly as 3 to 2, while the share of the former in the average population, is to the latter nearly as 2 to 1.

In that part of the Report *which* relates to the McLean Asylum for the *insane* in Charlestown, there are many *things* deeply interesting. Whatever can be *done* to meliorate the condition of that part *of* our race whose minds have become darkened by the clouds that a mysterious Providence has suffered to gather over them, and who have ceased to be moral agents *in* the midst of their friends and equals, must excite grateful feelings in the hearts of the benevolent. We pointed out in our remarks on the Report relating to the State Lunatic Hospital at Worcester, the benefits which had resulted to the patients from giving them occupation, such as affords exercise to their bodies and calls away their thoughts from themselves, from their own condition. The remarks of Dr Woodward (erroneously printed Woodbury in our paper) relating to the exercise of the patients at Worcester, are confirmed by Dr Lee, Physician and Superintendent to the McLean Asylum.

After breakfast, says Dr Lee, they are taken out to walk, or to ride, or are engaged as far as possible in useful labor, as farming, sawing, splitting and piling wood, or assisting their attendants; and a few are engaged in mechanical employments. A large number are occupied more or less in the amusements of bowling quoits, throwing the ring, and in chequers, chess, back-gammon and other games, and the interval of these amusements, reading books from the library, newspapers and writing serve to fill up the time.

Appropriate work is also given to the females. And the household assemble in the evening for domestic worship; that is, so many of them as are in a suitable state of mind to be benefited by it. The same is true of the religious services which are held frequently on Sunday.

One thing is much insisted on in the Report of Dr Lee, namely, that the friends of the patients should repress the anxiety and importunity they often manifest to have their connections discharged before they are fit in the opinion of the physicians. Several cases are given in which sad results followed this weak impatience of the friends of the insane; we take the first:

She was brought here anxious, despairing and suicidal, she could obtain no rest day or night; she walked to and fro, wrung her hands, tore her hair, screamed &c. &c. She was put under a course of treatment, she improved, and in the course of a few months was apparently recovering; her friends now concluded to take her home on a visit; they were advised of the almost certain consequences of such a step: the experiment was tried, and in five days the patient was returned to us worse than ever. The labor of months was lost; our house was subject to a renewal of her disturbance, and she to another four months of suicidal horror. She again began to improve, became quiet, engaged in work, and was quite comfortable: and again it was concluded to make another experiment. I could not forbear telling them, that they were sacrificing their sister; they yielded to my advice and allowed her to remain. She has since recovered, has been discharged (Feb. 3, 1836,) and remains well. I have no doubt the same result might have been obtained ten months earlier, if the *friends* had listened to the advice of those, who ought to have known best, what was for the good of the patient.

We might select many judicious remarks showing the importance of treating the insane with studied 'delicacy, attention and respect;' and that in most instances of mental derangement the conduct of those who have the management of the insane, 'though it ought to be firm, cannot be too kind, conciliating and tender.'

So far as we can judge from the Report before us, this institution is managed with admirable skill, and every thing is done or purposed, that can be devised, for alleviating and restoring those who are placed under the care of its officers.

CAPITAL PUNISHMENT.

Several questions relating to points which have come up in the discussion of this subject have been propounded for our consideration by our correspondent J. F. in a communication received from him this week. Other subjects, which we had postponed, have claimed our attention at this time, and we must defer a reply to his queries to the coming week.

DISCOURSE ON THE LAW OF SPIRITUAL LIFE. By James Walker DD. Printed for the American Unitarian Association.

Text.—'For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.'—ROMANS VIII, 2.

Well would it be for men in the midst of life's active business if they should occasionally give a few moments of repose to discourses like this. They would find that it is not alone by men degraded by gross vices that the law of spiritual life is needed; that it is not the outward semblance of happiness that constitutes the thing.

How long will men, says Dr Walker, and sensible and strong-minded men too, persist in the fatal error of looking without, for that contentment and joy which they can find only by looking within; and can find there only by bringing the inward life into conformity with the law of its own well-being. There is no other way. It will not do for us to turn away from this subject, as being mystical; it is not mystical, but, to a mind accustomed to self-scrutiny, entirely simple and practical, It will not do for us to say, that we have no taste for such things; that we are practical men; that we are not used to these refined speculations on the inward springs of happiness, that we will not attend to them. We must do it or virtually renounce all pretentions to acting wisely and rationally, and throw up to chance our prospects of happiness,—here, or hereafter. Besides why should it be accounted a less practical thing to study into and obey the laws of our inward than of our outward well-being? Is it the distinction of what are called practical men, that they care about every thing but themselves?

The author draws lessons for the preacher as well as for those whom it is his object to make better, from the subject of his discourse. The truths he unfolds and illustrates are momentous and call for the attention of all who would seek for something more substantial and enduring than the pleasures, riches or honors of the world.

NORTH AMERICAN REVIEW.

The number of this able work which has just appeared contains nine reviews, the subjects of which are as follows:

I. POPULAR POETRY OF THE TEUTONIC NATIONS. This review is founded upon different works in German, Danish, and Swedish. II. MORAL PHILOSOPHY. Wayland's Elements of Moral Science, and Woods' Christian Ethics. III. ALCESTIS OF EURIPIDES AND ANTIGONE OF SOPHOCLES. Woolsey's Edition with notes for the use of Colleges. IV. NIEBUHR'S HISTORY OF ROME. Hare and Shirlwall's Translation. V. HITCHCOCK'S REPORT ON THE GEOLOGY &C. OF MASSACHUSETTS. VI. SHATTUCK'S HISTORY OF CONCORD. VII. NATURAL THEOLOGY. Brougham's Discourse and Godwin's Lectures. VIII. SOCIAL CONDITION OF WOMAN. Madame Junot's memoirs, Mrs D. L. Child's History of women, and two anonymous works. IX. THE LEGAL PROFESSION IN ENGLAND. Report of the Common Law Commissioners. We have neither time nor room to speak of any of these articles at present.

AMERICAN UNITARIAN ASSOCIATION.

The General Secretary of the A. U. A. acknowledges the receipt of Fifty Four Dollars from members of the Society at Waltham under the pastoral care of the Rev. Warren Burton, in aid of the funds of the Association.

He has likewise been informed of a donation of 100 Dollars to the Association, by Samuel St John Esq. of Mobile Alabama.

NEW PUBLICATIONS.

The Signs of the Times. A Sermon preached Sunday, March 2, 1836. By George Putnam, Minister of the First Church in Roxbury. Printed by request. Boston: Charles J. Hendee. 1836.

Text.—'Can ye not discern the Signs of the Times?' —MATTHEW xvi. 3.

This Sermon is remarkably happy both in the conception and execution. It is introduced by a few remarks on the escape of our country from a war with France; on the confidence now felt that 'all cause of alarm has passed away, and that the two nations are not about to exhibit the spectacle of wicked folly and suicidal barbarism which for a time we feared.'

But with this source of congratulation, the preacher does not cry peace, unmingled peace to the people, in regard to all the world's affairs, nor lull the busy actors to repose respecting their soul's concerns. He shows how the commercial spirit has been and is superseding the warlike spirit in the Christian world. He is not however insensible to the dangers of this change in the affairs of nations, as they come home to the business and bosoms of his own countrymen; and he brings in picturesque array before us the good and ill in the persons engaged in the busy pursuits of life—the industrious and frugal—those who stand higher in the rank of the prosperous, but whose virtue, religion, benevolence are unimpaired—those on the other hand who, from honest and secure industry, are led to higher aims by hearing 'that great things are doing,' and give up peace and contentment for restless action and unceasing anxiety—the young man who, forsaking the training of past times, would leap into wealth at once, instead of going through the slow gradations, under 'an excitement which no youthful mind can sustain without being prevented, unsettled, unhinged, spoiled for happiness and the sober objects and duties of life—the cold, calculating, unprincipled man' who has been familiar with these excitements, and knows how to take advantage of them and to build himself up on the ruin of his victims —and still another who 'is well acquainted with the means of improving his fortune' and strong in self-confidence, but who at length, as 'excitement thickens around him,' falls into the vortex, loses his tranquility and composure, his domestic, social, religious habits, and all is changed.

The catastrophe is pictured with like vivid coloring and truth in these and kindred actors in the busy scenes of life.

The Sermon, it appears, was delivered at the service preceding the observance of the Lord's Supper. We extract the close, to show how well such meditations on what many seem to think all that is worth living for, prepare the way for a practical application to the solemn realities of religion.

'But do I overlook the occasion and its claims? Beneath me are spread the memorials of the body and blood of the Savior; and has he been too far from our thoughts now when he should be nearest to our memories and our hearts? and have I grieved his attending spirit by forgetfulness, or by too earthly meditations? I trust not; for might that blessed spirit break its silence here in our midst, what could it more fitly do than bid us think of the temptations that beset us in our times, as he bade his own companions watch against the temptations of theirs? Or if we have been wandering too far from the Savior, it has been through scenes of peril that might well remind us how much we need to return to him and draw nigh to him with our whole hearts. And would to God that we might come to him, feeling how much we need the restraining and fortifying power of his religion. Come unto us, thou gentle spirit of Jesus, and possess our souls wholly—give us gratitude and holy humility towards our heavenly Father—soothe us by thy quickening truth—soothe our unquiet bosoms—clothe us in the armor of God—open the fountain of the religious affections within us—establish thou us on the rock whence we cannot be moved —save us from the evil that is in the world. Amen.'

Religious Consolation. Boston: Joseph Dowe. 1836.

This volume is a compilation from the writings of several eminent Divines, English and American, answering well to its title. It belongs to a class of books always extensively needed, a class of books in which we do not abound. Besides the discourses and essays in prose, it is enriched by a variety of pieces in poetry adapted to console the afflicted, and to raise their thoughts and direct their desires heavenward. The Introduction, which presents an animating view of Faith, in its most comprehensive sense, as the true source of consolation, is signed E. S. G. We are indebted therefore, as we suppose, to the Rev. Mr Gannett of this city, for this excellent compilation, and, it may be, for part of its contents, besides that of which we have spoken, as signed with the initials of his name.

'The way of Transgressors is hard.' A Sermon preached at the Friend Street Chapel, the Sunday evening after the Execution of Russell and Crockett. By Frederick T. Gray. Minister at Large. Published by Request. Boston: S. G. Simpkins. 1836.

The title page, which is copied above, indicates the immediate occasion of this Sermon, and it is well adapted to the occasion. He is the useful minister and gives evidence of a good understanding and a sound mind, who suits his preaching to the occasion and to his audience. This Mr Gray has done. He shows how the transgressor becomes hardened, how his sins obtain the mastery by progressive gradations from the absence of parental government and of self control, and draws solemn lessons of warning to the young from the crimes, and the awful punishment with which they have been visited, of those young men who had just suffered the extreme sentence of our laws.

Mr Gray's Sermon, though delivered before an audience consisting of the less favored portion of society, may be read with profit in every family. Among the rich and the poor, the learned and the unlearned, if not in all alike, there are similar examples of remissness and culpable neglect, as well as of vigilance, and all the degrees between these extremes.

Traits of the Tea Party; being a memoir of George R. T. Hewes, one of the last of its survivors; with a history of that transaction; Reminiscences of the Massacre and the siege, and other stories of old times. By a Bostonian. New York 1836.

The early history of our country, and the times of the revolution, will always be interesting to us. Those who lived at that time are fast passing away. Their voices will soon be hushed, forever. He then who will gather the recollections of these venerable survivors, will render us and a coming generation, no small service; and a service which if not performed now, can never be. The history of the tea party is of this character, and we have understood that the writer contemplates gathering facts in a similar way of the long series of events which took place about the same time. We hope he will be encouraged to carry out his plan, for such a series would be both interesting and instructive. The memoir of Hewes is written in a clear and easy style, and is as consise as the character of the book would allow. It contains a general outline of the History of the times, and many particulars which have never before been published. It brings the manners and customs and feelings of the day vividly before us, we see things as they were in private as well as in public life.

The lecture upon the Tea Party by the same writer, has been listened to throughout all New England with unusual interest. Almost every Lyceum in every city and town and village have requested a repitition of it, and we doubt not that the demand for this volume(which contains so much more than could be comprised in a lecture) will be proportionally great.

It is a record of Historical facts for the old, and both captivating and useful to the young.

ECCLESIASTICAL.

Ordination.—On Wednesday 30th ult: Rev William Andrews was ordained to the pastoral charge of the First Congregational Society in Chelmsford—The exercises of the occasion were introduced with prayer and reading of the Scriptures by Rev Mr White of Littleton. The sermon was by the Rev. Mr Brazer of Salem, (Text 3d chapt. of John, 8th verse)—Ordaining prayer by Rev. M. Goodwin of Concord. Charge by Rev. Mr Loring of Andover. Right hand of Fellowship by Rev. Mr Robbins of Lynn. Address to the people, by Rev Dr Packard of North Chelmsford. Concluding prayer by Rev. Mr Robbins.

Rev. Rufus Babcock, Jr., President of Waterville College, has accepted an invitation to settle over a Baptist Church in Philadelphia, and will leave the College after the next commencement. We have long known Mr Babcock to be a gentleman of sterling talents, and amiable deportment, and we regret to learn his determination to leave this part of the country. He will carry with him the best wishes of a numerous acquaintance, to whom he has endeared himself during his labors in the ministry, and as President of the institution over which he now presides.—*Bangor Whig.*

CONGRESS.

In the House of Representatives on Saturday the 26th March. The session was protracted till after midnight on the question relating to the contested election in North Carolina. There was much debate, and as the night advanced, the House repeatedly refused to adjourn and was, at times, in a state of great confusion.

At twelve o'clock Mr Wise moved an adjournment. Mr Lawler inquired if it was in order to proceed after twelve? The Speaker said on pressing and urgent occasions the House had continued in session.

Mr J. Q. Adams, says the correspondent of the Daily Advertiser, referred to various instances in which the House had sat, but insisted that they had never done so knowingly, except upon a proposition to that effect deliberated upon and voted for by both Houses; he avowed that he would not sit there to do business, unless the House would declare that the present subject was one that would not admit of delay; and he required that this should be previously recorded on the journal, if they should not agree to a motion then made by him, to adjourn. The House refused at half past 12 o'clock to adjourn!—Mr A. thereupon renewed an appeal taken by Mr Lawler, from the decision of the Speaker, as to their right to proceed after 12, as he wished to know, by what rule of the House, absent members could be compelled to vote on the Sabbath day!—(this was a poser)—and whether if the minority withdrew, leaving no quorum, there was any power to compel their attendance? The Speaker was understood to have declined answering, on the ground that there would be more appeals than one pending, if he did answer. Mr Hawes moved the previous question, to arrest debate on Mr Adams' appeal. The question whereon being put, a new difficulty was started. Mr Adams' name being first on the list, he again having denied the right of the House to require his vote, Mr Hawes rose and moved to excuse the member from Massachusetts. Mr J. Q. Adams here still further perplexed the matter by exclaiming, 'but I do not ask to be excused.'

For the twentieth time a motion to adjourn was made by Mr Lay.

On this motion there was no quorum! and a call of the House being then ordered, Mr Adams again refused to answer to his name. Mr Wise suggested, that, by the rule, every member was compelled to answer, and he put it as a matter of order, for the House to decide whether they would compel or not, on the Sabbath day? The Speaker said no question could arise when the House were dividing. After the roll was gone through, Mr W. renewed his objection. Mr Beardsley said, as the member from Mass. acted on conscientious scruples, he ought to be excused. Mr Adams repeated that he did not want to be excused, but that he did want to record his vote on the question, that on the Sabbath the House had no authority over its members, and for one he did not feel himself bound to obey any rule.

After further disorderly speeches and a disgraceful quarrel between Mr Bynum and Mr Wise, and the friendly interposition of Mr Mercer and others, the House adjourned; having been in Session sixteen hours.

In the Senate, Monday 28th, The Joint resolution, fixing a day for adjournment, coming up, Mr Crittenden moved to fill the blank with 20th instead of 30th May, which, after an unsuccessful motion by Mr Clayton to lay the subject on the table, was negatived by the casting vote of the Vice President—the vote being 21 to 21. On motion of Mr Clay, Monday, 23d May, was then inserted, and the resolution passed, 34 to 8. The Expunging Resolution was again discussed by Mr Rives, to whom Mr Leigh expressed his intention of replying—and on his motion the subject was laid on the table. The bill requiring the government and post office department to make specie payments for all amounts under $20, was discussed. Mr Buchanan moved to reduce the sum to $10—but the Senate rose without any decision.

In the House of Representatives, Mr Storer moved to suspend the rules for the purpose of offering a resolution.

That the Select Committee on the Rules be instructed to inquire into the expediency of so amending the standing rules of this House, that, hereafter, the session of Saturday shall expire at twelve o'clock at night; and that no part of the Sabbath shall be devoted to the business of the House, unless in consequence of urgent public necessity, to be previously determined by a majority of the House.

The question being taken, it was decided in the negative—yeas 64, nays 87.

The Kentucky resolutions in favor of a distribution of the revenue from the public lands among the States, was discussed by Mr C. Allan in favor and Mr Hawes adversely—the latter characterising Mr Clay's bill, as 'a monstrous diabolical proposition.' After the expiration of the hour, the North Carolina election case again came up, but was not decided.

In the Senate on Tuesday 29th the bill to establish the Wisconsin territory, was read a third time and passed. The bill to provide for the admission of Michigan to the Union, was taken up and debated. It was advocated by Mr Benton and Mr Wright, and opposed by Mr Clayton and Mr Hendricks. The Senate then went into Executive session.

In the House of Representatives, the resignation of Mr Beardsley of New-York. A bill was reported from the Committee on the District of Columbia, to incorporate the Jackson City Association. After some discussion it was laid on the table.

The House resumed the consideration of the Report of the Committee on Elections, on the subject of the North Carolina contested Election;—which report concludes with a resolution; declaring that James Graham is not entitled to a seat in this House, and that David Newland is entitled to a seat in this House.

The quuestion being taken on the first branch of the Resolution, it was decided in the affirmative—yeas 114, nays 87.

The question being then taken on the second branch of the Resolution, it was decided in the negative—yeas 93, nays 100.

So, it was declared that neither of the parties was entitled to a seat in this House. A resolution was immediately passed, referring the Election back to the people.

In the Senate Wednesday 30th. Mr Davis offered the following resolution, which was adopted.

Resolved, That the Secretary of the Treasury be instructed to communicate to the Senate the amount of money collected and expended for the relief of sick and disabled seamen under the laws passed for that purpose, designating, as far as possible, the amount collected and expended in each port of the United States, and the amount paid, if any, by the Custom House officers on the Mississippi and Ohio rivers to the Collector in New Orleans.

The Bill to establish the Northern Boundary Line of Ohio, and to provide for the admission of Michigan into the Union, was taken up for consideration.

Mr Ewing, of Ohio moved to amend the bill, by striking out the whole, after the enacting words, and inserting as a substitute, the bill to establish the northern boundary of Ohio, which had already passed the Senate, with a slight alteration, so as to limit within a narrower compass the boundary of Ohio.

Mr Wright moved an amendment to the effect that Michigan should be admitted into the Union so soon as the assent of a Convention of the people of the State should be given to the bill.

On motion of Mr Ewing of Ohio, the different amendments were ordered to be printed.

In the House of Representatives, Mr Dromgoole, from the select committee to which was referred that part of the President's message relative to the election of President and Vice President, reported a 'Joint Resolution for an amendment of the Constitution of the United States, in relation to the election of the President and Vice President of the United States,' and moved that it be committed to a committee of the whole House on the state of the Union, and printed.

The House went into committee of the whole on the state of the Union, (Mr Hamer in the Chair) on the bill making appropriations for the Naval service of the United States, for the year 1836.

The question still being on the motion of Mr Bell to strike out the following clause, viz:

'For the repairs and improvements of the Navy Yard at Portsmouth, N. H. $67,000,' but the House adjourned before any question was taken.

In the Senate, on Thursday, Mr Morris presented the resolutions of the Legislature of Ohio, instructing the Senators of that State to vote for the expunging resolutions, and accompanied the presentation with some remarks on the right of instruction. Mr Ewing made some remarks in reply to those of his colleague. He said he did not regard the resolutions as requiring him to submit to lectures, or to receive orders on that floor, from his fellow servant. He should show, when the proper time arrived, whether he should obey the instructions or not. Mr Linn of Missouri, presented instructions from the Legislature of that State, of a similar purport.

Mr Walker, on leave, presented a bill to reduce and graduate the price of public lands to actual settlers alone. On his motion it was referred to a select committee of five.

The bill to admit the State of Michigan to the Union was taken into consideration, and Mr Southard spoke in opposition to it. Before he had concluded his remarks, the Senate adjourned.

In the House of Representatives, a resolution was passed, after some debate, and after a resort to the previous question, for paying David Newland, the per diem and mileage, which would be due to him as a member of the House. This resolution passed by a vote of 124 to 54. The consideration of the Navy Appropriation bill was resumed.

In the Senate on Friday, the bills for admitting Michigan and Arkansas into the Union were ordered to be engrossed for a third reading.

In the House of Representatives no business was definitively acted upon.

MASSACHUSETTS LEGISLATURE.

In the Senate on Thursday, March 31st, Mr Parmenter, from the Committee on Banks reported that it is inexpedient to legislate on the petition of Josiah Bradlee and others, (relating to the repeal of one-half per cent on the Bank tax), and said report was accepted, and sent down for concurrence.

In the House Representatives, Mr Rantoul, of Gloucester, from the Committee on the Judiciary, on an order of Feb. 17th, reported a bill to punish the crime of drunkenness, which was read, laid on the table, and directed to be printed.

On a motion to reconsider the vote whereby the House refused a third reading to the bill to establish the State Bank of Massachusetts was taken by yeas and nays, and decided in the affirmative—yeas 242 nays 241. On motion of Mr Lawrence, of Boston, the bill was then indefinitely postponed.

In the Senate on Friday April 1st, a message was received from the Governor, transmitting to the two Houses, for their information, the report of the Engineer for the trigonometrical survey of the commonwealth, relative to the progress made in that work during the past year, together with his letter to the Secretary of State, concerning an estimate of the expense requisite for the operations of the current year; and said message and documents were laid on the table.

In the House of Representatives, Mr Adams, of Newbury, announced to the House the decease of Jacob Towne, Esq. member from Topsfield, and offered several resolutions, expressing the respect of the House for the character and services of the deceased, and of their sympathy for his afflicted family.

In the Senate on Saturday, the question was taken on passing to a third reading the bill in aid of the Western Railroad, (authorizing the treasurer to subscribe for shares amounting to $1,000,000)—yeas 22, nays 7.

In the House of Representatives, the bill to establish the Hancock Free Bridge was reported without amendment, passed to be engrossed, and sent up for concurrence.

In the Senate on Monday, the bill in aid of the Western Railroad passed to be engrossed with an amendment relating to certain forms and conditions—yeas 26 nays 8. It afterwards passed to be enacted.

In the House of Representatives, the bill to establish a Superintendant of Common Schools, was discharged from the orders of the day, read a second time, and refused a third reading.

A large number of bills were passed to be enacted.

In the Senate on Tuesday, the question on passing the bill from the House, abolishing Capital Punishment in certain cases, to a third reading, was taken and decided in the negative, yeas 11—nays 22.

In the House of Representatives the bill authorizing Banks to borrow money, and issue post notes, passed to be engrossed.

The bill to increase the capital of the Boston and Lowell Railroad Corporation passed to be engrossed in concurrence.

BOOK AND PAMPHLET SOCIETY.

Persons who may be in want of Unitarian Tracts and Publications for distribution, are informed that they can be supplied gratis, on application to the Treasurer of the above named Society, at 141 Washington St., up stairs. The Depository is supplied with most of the leading publications of the American Unitarian Association, besides various other treatises intended to defend and illustrate the doctrines and views of Liberal Christians. Friends at a distance who may write for them will be promptly supplied. tf

NOTICE.

THE NORFOLK COUNTY BIBLE SOCIETY will hold its Annual Meeting in the Court House in Dedham, on Wednesday April 13th, at 2 P. M.

DEATHS.

In this city Mr. Thomas Minns, for thirty years Editor of the Palladium. He died at his residence in Pearl street, on Monday, at 6 o'clock, aged 62; deeply lamented by his numerous family relations, and a wide circle of friends.

Jacob Towne Esq. member of the House of Representatives from Topsfield.

In Watertown, 1st inst. Mrs Ann R. wife of Dr. Nath'l Bemis, and daughter of John Richardson, Esq. 44.

In Albemarle co. Va. Hugh Nelson, Minister to Spain under Mr Monroe's administration.

REV. JAMES MILTIMORE.

Rev. James Miltimore of Newbury, Mass. died on the 23d inst. at the advanced age of 81. He was graduated at Dartmouth College in 1774, was ordained at Stratham in this County in 1786, and continued there in the ministry more than twenty years, when he was honorably dismissed. He was installed at Belleville, Newbury, April 27, 1808, and retained his connection with the religious society in that place till his death, although the Rev Mr March has for several years been settled there as his colleague. He was a man of more than ordinary talents, and a popular and successful Minister of the gospel. While in this State, [New Hampshire] he published two Discourses delivered Dec. 28, 1794, on the Sabbath following the interment of Mrs. Boardman, Mrs Wiggin, and Mrs Smith; and a Discourse delivered at Newmarket, on the Anniversary of Washington's birth in 1794.—*Exeter News Letter.*

MILTON ACADEMY.

JOHN Ruggles, W. Cornell and B. Huntoon, committee of the Trustees of Milton Academy, for procuring a PRECEPTOR, and a PRECEPTRESS, hereby give notice, that they are ready to receive applications and recommendations from such persons as may be desirous of obtaining said situations. And they assure the public, that no exertions will be spared to aid the teachers and pupils, by rendering every accommodation, satisfactory to those parents and guardians, who may be disposed to patronize this ancient Institution, which being 7 miles from Boston—delightfully located—in the vicinity of both Churches—remote from any scenes of temptation—presents a most eligible situation to all, in city or country, who wish to afford their children the advantage of a thorough classical and moral Education. Special facilities will be afforded such as are preparing themselves to become teachers. The subscriber will continue the school after the expiration of the present term, April 13th till a Preceptor may be engaged. Board with the Preceptor, or in genteel private families can be obtained on reasonable terms. Tuition in common branches $5 per quarter.

B. HUNTOON, in behalf of the Committee.
Milton April 9th 1836. 3t

PRECEPTOR WANTED.

For the Middlesex High School in Cambridge.

THE School is for Females, and it is intended that all those branches shall be taught which are usually taught in the best Schools for the instruction of Females. The Trustees wish to obtain a Preceptor who, besides the competent learning has had experience and success in teaching. Applications are to be made in writing or otherwise, to Sidney Willard, Cambridge, or to Artemas B. Muzzey, Cambridgeport.—The School will be opened as soon as a Preceptor can be obtained.

Cambridge, Apr. 4th 1836.

PRECEPTRESS WBNTED,

FOR the Derby Academy, Hingham. Satisfactory testimonials in writing required. Applications may be made to Hon. James Savage Esq., Boston, or Martin Lincoln Esq., Hingham before the 18th May.

By order of Standing Committee.
CHARLES BROOKS, *Chairman.*
Hingham Apr. 9th. 1836.

FRANKLIN ACADEMY, NORTH ANDOVER.

THE Summer Term of this Institution will commence on Wednesday, April 20, and continue 17 weeks. The School, for some months past, has been entirely under the care of the subscriber He now proposes to connect with himself an experienced and faithful teacher, in order to increase the number of his pupils, and to divide the duties of instruction, which is given in all the branches of a thorough English Education, and in the Spanish, French, Latin, and Greek Languages.

The plan of teaching aims to render the pupils' duties easy and pleasant, by all means consistent with his advancement in strength and energy of mind, as well as in knowledge. The Village of North Andover is delightfully situated, 23 miles from Boston, with which it has daily communication by stages. The salubrity of its air, its rural scenery, and absence of every thing calculated to dissipate the mind, all conspire to render it a highly desirable situation for Youth. Board may be obtained in good families, at from $2 to $3 per week. Several boys may board with the teachers. Tuition, $32 per year, and in proportion for a less time. Every exertion will be made to sustain the deservedly high reputation of this School, under the late Mr Putnam, and subsequently under Mr Richardson.

The year is divided into three terms, one of eleven weeks, and two of seventeen weeks each.

JOHN MAYNARD.

Refer to Hon. Gayton P. Loring, Rev. Bailey Loring, Rev. Wilkes Allen, Mr John Richardson, *North Andover;* Hon. Joseph Locke, *Lowell;* and William Sullivan of *Boston.*

North Andover, April 2d, 1836. a 9

TRACTS OF THE A. U. A.

JUST published by LEONARD C. BOWLES, 147 Washington street. A Discourse on the Law of Spiritual Life. By James Walker, D. D. Being No. 101, 1st series of the Tracts of the American Unitarian Association. a 9

SARTOR RESARTUS.

THIS day published Sartor Resartus, in three books in one vol. 12mo. a few copies for sale at subscription price by James Munroe and Co. Boston Bookstore 134 Washington street. April 9th.

PIERCE'S SPHERICAL TRIGONOMETRY.

THIS day published by James Munroe & Co. first part of an Elementary Treatise on Spherical Trigonometry, by Benjamin Peirce A. M. Prof of Natural Philosophy and Mathematics in Harvard University.

Boston Bookstore 134 Washington st. April 9th.

A GENTLEMAN having an only child, a daughter of 7 years of age, whose mother is dead, wishes to have her educated by some respectable Lady or family in Massachusetts, in the vicinity of Boston. It is intended to give her a sound, useful English education, a thorough knowledge of domestic duties, with habits of industry and economy, added to a high degree of mental cultivation. It is desirable that the Lady who may take charge of her, should either wholly instruct her, or direct and superintend her studies. The child is of an affectionate disposition, perfectly manageable and quick to learn. A reasonable compensation would be paid, and as it would be for many years, may be considered desirable. Answers addressed to A. B. C. left at the office of this paper 147 Washington st. until the 1st of June, will meet with attention. It is requested they state place, terms, references, system of instruction, discipline, government and every information that may guide one in the selection of a situation. 2m a 2

THE NORTH AMERICAN REVIEW.

No 91, for April 1836.

CONTENTS.

I. Popular Poetry of the Teutonic Nations—1. Volkslieder der Deutschen. Eine vollstandige Sammlung u. s. w. durch Fr. Karl, Freiherrn von Erlach Mannheim.—2. Hollandische Volkslieder. Gesammelt und erlautert von Dr Heinrich Hoffmann.—3. Danske Viser fra Middelalderen, etc. collected by Nierup, Rahbeck, and Abrahamson.—4. Svenske Folkvisor, by Geijer and Afzelius.

II. Moral Philosophy. 1. The Elements of Moral Science. By Francis Wayland, D. D.—2. Christian Ethics; or Moral Philosophy, on the Principles of Divine Revelation. By Ralph Wardlaw, D. D. From the Second London edition, with an Introductory Essay. By Leonard Woods, D. D.

III. The Alcestis or Euripides, with Notes. 1. The Alcestes of Euripides, with Notes, for the Use of Colleges in the United States. By T. D. Woolsey.—2. The Batigone of Sophocles, with Notes, for the Use of Colleges in the United States. By T. D. Woolsey.

IV. The History of Rome. The History of Rome. By G. B. Niebuhr.

V. Professor Hitchcock's Report on the Geology, etc. of Massachusetts. Report on the Geology, Mineralogy, Botany and Zoology of Massachusetts, made and pcblished by order of the Government of that State. With a descriptive List of the Specimens of Rocks and Minerals collected for the Government. Illustrated by numerous Wood Cuts, and an Atlas of Plates. By Edward Hitchcock.

VI. History of Concord. 1. A History of the town of Concord, from its earliest Settlement, to 1832; and of the adjoining Towns, Bedford, Acton, Lincoln and Carlisle; containing various Notices of County and State History, not before published. By Lemuel Shattuck.—2. An Historical Discourse, delivered before the Citizens of Concord, 12th September, 1835, on the Anniversary of the Incorporation of the Town. By Ralph Waldo Emerson.

VII. A Discourse on Natural Theology. 1. A Discourse on Natural Theology, showing the Nature of the Evidence and the Advantages of the Study. By Lord Brougham, F. R. S.—2. Lectures on the Atheistical Controversy; delivered in the Months of February and March, at Sion Chapel, Bradford, Yorkshire. Forming a First Part of a Course of Lectures on Infidelity. By the Rev. J. Godwin; with additions by W. S. Andrews.

VIII. The Social Condition of Woman. 1. Memoirs of Celebrated Women of all Countries. By Madame Junot.—2. Noble Deeds of Woman, in various Ages and Nations. By Mrs D. L. Child.—4 Legouve, Le Merite des Femmes.

IX. The Legal Profession in England. The Sixth Report of the Common Law Commissioners on the Inns of Court.

Just published by CHARLES BOWEN.
April 9.

RELIGIOUS CONSOLATION.

SELECTIONS Illustrating the Christian Faith and the doctrine of Immortality &c. with an Introduction by Rev. E. S. Gannett.

—Also—

The Sacred Offering by Mrs Jevone.
A Book for the Sunday School Teacher.
This day published by J. Dowe, 130 Washington street. a 9

RELIGIOUS CONSOLATION.

THIS day received by James Munroe & Co. Religious Consolation. Selected by Rev. E.S.Gannet. Boston Bookstore 134 Washington st. April 9th.

BOARDING SCHOOL IN WALTHAM.

THE next Term of this Institution will commence April 19th, and continue eighteen weeks. The Male Department is under the particular care of the Principal, and the Female, that of Miss Ann M. Whiting—a Lady possessed, in a superior degree, of the requisite qualifications for a Teacher. Pupils can receive instructions, besides the English branches, in the Latin, Greek, French, Italian and German languages; also instructions on the Piano by a competent teacher.

The Subscriber, believing as many do, in the great advantages of Manual Labor connected with Mental Education, has made the necessary arrangements for making his school, in part, a Manual Labor School; not, however, to interfere with the pupil's regular course of study, but as a kind of recreation and amusement for his leisure hours. Those who wish it will have a portion of land given them to cultivate, the profits of which will go towards defraying their expenses. A Workshop is also provided for the Machanic Arts.

Reference is permitted to Rev. Dr Parkman.
Waltham, March 19th LEWIS SMITH.

AN INSTRUCTOR IS WANTED

FOR a private school with a limited number of pupils, in which English and classical studies will be pursued.

One who has experienced and can furnish good recommendations will receive a liberal compensation.

Written applications may be directed to either of the subscribers until April 10th.

Z. F. SILSBEE
R. S. ROGERS,
F. PEABODY,
J. C. LEE.

Salem, March 21st.
m 26 3w

THE LEXINGTON BOARDING SCHOOL

AND Private Academy will be ready for the reception of an increased number of lads and young ladies early in April ensuing. Instruction of the most improved kind is given in all the higher English branches, the Latin, Greek and French languages, and Drawing. Tuition from 4 to 6 dollars per quarter; board from $2, to $2 25 per week. Gentlemen are invited to call and examine the School and its accommodations; or to inquire of Benjamin Muzzey, Esq. or Gen. S. Chandler, Lexington, or of Mr Enoch Hobart or H. J. Howe, Esq. Boston.

TIMO. P. ROPES, *Principal.*
Lexington, March 21st, 1836.
m 26 3t

SCIENTIFIC TRACTS;

For the Diffusion of Useful Knowledge.

No. 1.—Vol. 1.—Third Series.

THE first number of the third series of this work, which has recently come into our hands, will be published this day—subject, Self-Education, by B. B. Thatcher. The following is a synopsis of this Tract:

Age of Associations—result of civilization. The social power—Abuse of it. Application of the subject to education—to our country. Schemes of education—Benevolent and Religious—Literary and popular—all others—their object. Philosophy of the education of the age—Its deficiences. The railroad principle. All mankind educated. Savage education. Franklin's story. The civilized system—Faults of it. The principle of self-education—What it implies. Self-knowledge. Knowledge of others. Social education. The education of character. Self-study. Self-dependence. The philosophy of circumstances. A complete education unknown. Faults of the systems. Partial education. Law of our nature—Operation of it. Uniformity indispensable. Neglect of the moral powers—Effect of it—What men should be, morally. The physical department. What we suffer and lose here. Case of the Indians. Case of the blind. Reform wanted. Literary part of education. Facilities in this country—Use to be made of them—How to do without them. Case of Edmund Stone. Operation of plenty and want. Education too easy. The philosophy of means. Essential principle of self-improvement. Conclusion.

At the close of each number of the Tracts, there will be a short summary of scientific and other intelligence, notices, &c. This number has the following:—

Semi-Monthly Record—*The Winter Lyceums*:—Boston, Salem, Springfield, Charlestown, Portsmouth and Newton Lyceums. Rumford Institute—Brookline Debating Society—Worcester Lyceum. Hanover Lyceum. Mercantile Library Association. Temple of Education. Popular Education in Pennsylvania. Channing and Andrews on Slavery. Wonderful Results of Cultivation. A Remarkable Discovery.—American Conchology.

From $15 to $30 will be paid for each Tract, and no writer will be employed, who is not fully competent to do justice to his subject. Every effort will be made to make the Tracts one of the best standard works. There will be two handsome volumes each year, with good copperplate engravings and wood cuts to illustrate such subjects as need them.

Price $1 a volume—$2 a year—12 1-2 cts. single, (which will be deducted from the subscription, if the purchaser afterwards concludes to take the work regularly.)

We have a few copies of the back volumes of the Tracts for sale at the subscription price.

LIGHT & STEARNS,
apr 2 3t 1 Cornhill.

POETRY.

FOR THE REGISTER AND OBSERVER.

TO THE MEMORY OF MRS. S. A. B.

Stranger! pause a moment here,—
Drop one tributary tear
On the grave, whose arms enfold
One of nature's kindest mould!

Gentle Sister, fare thee well!
Vainly words essay to tell
How surpassing dear thou wert,—
But the throbs of many a heart
Aching with a boundless pain,
Record of thy worth, remain.

Beauty, Innocence, and Youth,
Sweetness, Gentleness, and Truth,
Plead in vain thy life to save
From the inexorable Grave.

Orphan babe! the tongue is dumb,
Used thy lullaby to hum,—
Stark the hand that wont to spread
So motherly thy cradle-bed,—
Little dreams't thou, in thy glee,
What a blow Death dealt at thee.

Husband lone! the heart, that clove
To thine own with boundless love,
Beats no longer,— hushed the voice
Thrilling thy soul with pleasant noise,—
Fled the form of lightsome grace,
Sunbeam of thy dwelling place,—
Brother dear! God's mercy bless
Thine exceeding loneliness.

Mother, sisters, brothers, gone
Is your best-beloved One.
Never more that eye of blue
Heaven's own tint shall beam on you,
Nor that mild, bright countenance
Catch your fond, delighted glance,—
Nor that voice's thrilling sweep
Bid your hearts with gladness leap,—
The irrevocable Word is spoken,
'The cord is loosed, the bowl is broken.'

Solemn thoughts, sweet sister dear,
Through my spirit, pondering here,—
Scarce of life a brief score years
To thee had brought their smiles and tears,—
Bathed in Youth's own golden ray,
The future's glad perspective lay,—
No cloud swept o'er the glowing sky,
No blast out-swelled its boding cry,—
The world showed fairy-like, —and bent
O'er all God's loving firmament.

But lo the fairy vision flit,
The glory and the charm of it,
Lo the storm-clouds gathering fast,
List the sternly-muttering blast,—
Smiling earth and firmament
In one common gloom are blent,—
And a world of various bloom
Dwindles to one small death-room.

There a dying mother lies,
Centre of Love's tear-dimned eyes,—
Alike the dawn and shut of day
Some fragment steal of life away,—
Shadowy grows Youth's rounded form,
Chiller creeps Youth's life-rill warm,—
Paler gleams the rose-tint face,
Paler, too, the brow of grace,—
Shorter pants the labouring breath,
Now it pauses,—this is Death!

Yet there a spectacle was shown
Angels might stoop to gaze upon,—
All of outward things most fair
Might not with that scene compare.
There was Patience smiling ever,
Calm Submision murmuring never—
Fortitude all meek sustaining
Lingering pangs of mortal paining,—
Faith, that pierced, with vision keen,
The glooms, that shroud this mortal scene,
And Hope, that grasped, with strictest hand,
The glories of Faith's promised land,—
Piety calm, deep and bright,
Flooding the soul with Heaven's own light,—
Such the constellation shining,
On that sainted One's declining,—
Such the glorious triumph won
By firm trust in God's dear Son,—
Such, O God, the victory
Waiting all, that lean on Thee.

Holy, holy, holy One,
When our mortal course is run,
May thy grace as brightly shine
On the hours of life's decline,
And through might vouchsafed of Thee
Death be lost in Victory!

D. H. B.

FOR THE REGISTER AND OBSERVER.

THE SABBATH SCHOOL.

'The nursery of souls for Heaven.'

Blessed task! to teach the story
Of our great Redeemer's love;—
How he left his Father's glory,
And the blissful realms above—
Took on him our sinful nature—
Lived and toiled, and suffered long,
That his love might win each creature
From his course of sin and wrong.

And how sweet to mark the expansion
Of the young, angelic heart,
And to train it for a mansion
Where no sin or pain hath part—
Sweet to point its path of duty,
And to check its wanderings,
And to guard its opening beauty
From the stain of earthly things.

Oh what joy! see tear-drops glisten
In the sparkling eye of youth,
As with throbbing hearts they listen
To the words of love and truth;—
And such impulse rightly given
Ere by sin and care enslaved,
Oft may waken joy in Heaven
For a soul redeemed and saved—

Hark! around the altar kneeling
In the spring-time of their days
Infant voices heavenward stealing
Breath a song of prayer, and praise—
Guardian angels hovering o'er us,
With a joy to us unknown,
Mingle in the ecstatic chorus
Rising to our Father's throne!

Blessed task! to guard and cherish
Aught as pure as young hearts are—
Fostering graces ne'er to perish—
Teaching love, and faith and prayer—
Blessed—for the happy legions
Praising God above the sky,
Form amid those blissful regions
One vast Sabbath School on high!

C.

BIOGRAPHICAL.

[From the American Quarterly Register.]

PRESIDENT STILES.

(*Concluded.*)

In May, 1767, in the 46th year of his age, he commenced the study of the Hebrew language, by the aid of a Jewish rabbi. In the first five days, he read eighteen Psalms. In one month, he translated all the Psalms into Latin. In May, 1768, he had translated the Psalms, Genesis, and Exodus into English. He then commenced Arabic, Syriac, the Chaldee, and Rabbinical Hebrew, etc. In 1769, he commenced a Literary Diary, in which he recorded what appeared to him most worthy of preservation, in his conversation with literary men, and in his extensive reading. It records much useful information on history, philosophy, religion, politics, war, and on every subject interesting to man. This treasure is contained in fifteen quarto volumes, each consisting of above 300 pages. The doctor seldom permitted a day to pass without some addition to its value; and the date of the last entry is six days only before his death. He now began to write an Ecclesiastical History of New England and of British America. Various circumstances, however, did not allow him to complete it. This year, he copied 'Eutychii Origines Ecclesiæ Alexandrinæ,' in the Arabic letter, and translated it from the original. He now 'learned somewhat of Syriac, and dipped into Persic, Coptic, and the other oriental languages.' On the 3d of June, he was assiduously employed in observing the transit of Venus. The observations which he made and collected on this subject, fill a quarto volume.

In 1770, he had considerable success in the ministry, and admitted twenty-eight communicants into his church. He writes, 'This year, a holy God has shown his mercy and loving-kindness to me, to my family, and to my church. It has been to me one steady experience of divine goodness. My spiritual state is rather more comfortable, or, shall I say, less distressing, than heretofore. I hope I love my Savior for his divine excellencies, as well as for his love to sinners. I glory in his divine righteousness; and earnestly beseech the God of all grace to endue me with true and real holiness, and make me like himself.'

In Newport, there were many African slaves. Of eighty communicants in his church, seven were negroes. These occasionally met, by his direction, for religious improvement in his study. In 1772, he says, 'In the seventeen years of my ministry, I have had under my pastoral care about 1,000 souls, a third of whom are now in eternity,—without doubt many of them are in misery. I have reason to fear that some have perished through my neglect. And yet I would humbly hope that I have warned all, taught them the evil and danger of sin, and presented the way of salvation by a bleeding Savior; though I might have inculcated these things with greater frequency, zeal, and assiduity. Oh! how great the work, how solemn and awful the account for the blood of souls; onus humeris angelicis formidandum.'

In 1773, he commenced a very profitable acquaintance with Isaac Carigal, a learned Jewish rabbi, who had travelled extensively in the East, and who was born at Hebron in the Holy Land. They cultivated a mutual friendship while present, and corresponded in Hebrew when absent. One of the doctor's letters on the Messiah's kingdom, occupies twenty-two quarto-pages. He also became acquainted with six other rabbis, and frequently attended the worship in their synagogue.

By a memoir, May 18, 1775, it appears that his daily habit was, first, in the morning, to offer private prayer to God; then, calling his family together, to read a chapter of the Bible in course, and perform family prayer; then to read by himself, from one to three or four chapters of the Bible in course, with frequent references to the original Hebrew and Greek, and to the commentators, ancient and modern; that recently he had made much use of the Zohar, in which, with the Syriac, he now daily read a portion. At ten or eleven, he walked abroad, and visited his flock. After dinner, he read an hour or two, and then visited again. In the evening, he read one or two hours. Between nine and ten, he attended prayer in his family. About eleven, he retired to bed, having commended himself and all his concerns to God.

On the 26th of May, he writes, 'My pious and good wife has been, this day, setting her house in order, and giving her children her dying counsel. God grant it may make a deep and lasting impression on their tender minds! May they never forget her affectionate concern, especially for their spiritual and eternal welfare! Her disorder so far prevails, as to leave no prospect of her continuance in this vale of tears. The good Lord grant her his divine presence, give her a humble submission to his holy will, increase and strengthen her faith and trust in the divine righteousness of the glorious Immanuel.'

Early on the morning of the 29th of May, Mrs Stiles died, leaving her friends overwhelmed with sorrow. Her character and extensive charities seem to have secured for her a great degree of love and respect.

On account of the war, which was now threatening many of the Atlantic towns, Newport was mostly evacuated of its inhabitants. On the 13th of March, 1776, Dr Stiles and his family removed to Dighton, Mass. He continued, however, his pastoral labors at Newport, with the remainder of his flock and with the soldiers. On occasion of the declaration of independence, he wrote, 'Thus the congress has tied a Gordian-knot, which the parliament will find they can neither cut nor untie. The thirteen united colonies now rise into an independent republic, among the kingdoms, states, and empires on earth. May the supreme and omnipotent Lord of the universe, shower down his blessings upon it, and ever keep it under his holy protection.' On the 8th of December, 3,000 British troops took possession of Newport. During Dr Stiles's retirement in Dighton, he diligently pursued his literary investigations. He received invitations from various quarters, to engage again in pastoral duties. In May, 1777, he repaired to Portsmouth, N. H., having consented to preach in that town for one year. On the 27th of September, he received official notice of his election to the presidency of Yale college, vacant by the resignation of Dr Daggett. Before giving a definitive answer, he made a journey into Connecticut, and on the 5th of November, was introduced to the corporation of the college. On the day following, they unanimously elected him professor of ecclesiastical history, in conjunction with the presidency. He 'very fully laid before them all his own deficiencies, and what they must not expect from him; particularly, his infirm health, want of talents for government, and doubts of becoming acceptable to the ministers, the assembly, and the public. He also communicated to them his sentiments in religion, both with respect to the system of theology, and ecclesiastical polity, and desired them particularly to consider wherein he coincided with and differed from others.' 'I did this,' he says, 'with all sincerity, as in the presence of God. I requested them to take full knowledge of me, on these and all other accounts, and to interrogate me to their full satisfaction.'

Having taken time for ample deliberation and consultation, he determined to accept the office. He accordingly removed with his family to New Haven, in June, 1778, and immediately entered on his duties.

The most important facts in his history while president of Yale college, and the manner and spirit in which he discharged his elevated trusts, have been so recently described in this publication, that we shall not now take the trouble to repeat them.* It may be proper in this connection, however, to mention a few miscellaneous facts. In 1780, Dartmouth college conferred on him the degree of doctor in divinity. In 1781, he was elected a counsellor of the American Philosophical Society, and a fellow of the American Academy of Arts and Sciences. On the 17th of October, 1782, he was married to his second wife, Mrs Mary Checkley, the relict of William Checkley, Esq., of Providence. The president's eldest son, Ezra, died on the 22d of August, 1784, near Edenton, N. C. In September, the college of New Jersey conferred on him the degree of doctor in divinity, and doctor of laws.

On Friday, the 8th of May, 1795, the president having, at eleven o'clock, walked out as usual, on his return, complained of a lethargic tendency, and of universal indisposition. Not seeming, however, to apprehend a settled illness, he declined a proposal of the family to send for a physician. But, the symptoms assuming a more threatening aspect, a physician was sent for in the afternoon; and from this time, the most assiduous attentions were paid to his disorder. It was a bilious fever of so putrid a tendency, as to baffle every medical attempt to check its progress. He soon became sensible that it would be fatal. 'I do not doubt,' said he, 'the sufficiency of the Redeemer, or the mercy of God; but the want of purity makes me afraid to appear before a God of infinite purity.' These apprehensions were, however, of short duration; nor did he experience that distress, which he had been accustomed to anticipate in the prospect of his dissolution. He continued to express strong desires after purity, as a qualification for admission into the presence of a holy God, and for the enjoyment of heaven. At four, in the afternoon, on Tuesday, May 11, he took an affecting leave of each member of his family, who was present, and gave messages of dying counsel for his absent children. Two students of the college being present, he called them to his bed, expressed his wish that they might be good and happy, and told them that they had laid the foundation of a good education, and he hoped they would make the most of their advantages. 'But, above all,' said he, 'seek religion; read the Bible; and follow the example of Christ. What I now say to you, I say to all college. Tell the scholars what I tell you; that I wish them happy, and hope they will have a better president than I have been.'

He expired at half past eight o'clock, in the evening of the same day. His funeral was attended on the following Thursday, when the Rev. Dr Dana, of New Haven, preached a funeral discourse, from the words, 'In my Father's house are many mansions.'

'President Stiles,' says Dr Holmes, 'was a man of low and small stature; of a very delicate structure; and of a well-proportioned form. His eyes were of a dark grey color; and, in the moment of contemplation, singularly penetrating. His voice was clear and energetic. His countenance, especially in conversation, was expressive of mildness and benignity; but, if occasion required, it became the index of majesty and authority.'

Some traits in his character are thus delineated:

'With a rare felicity, he united, in his address and manners, familiarity with dignity. While an ornament to the highest, he was accessible to the lowest, classes of mankind. Communicative, hospitable, and polite to strangers, entertaining and instructive to all, none left his company without delightful impressions.

'Passionately attached to the interests of science and of religion, his delight in observing, as well as in accelerating, their progress, was next to enthusiasm. Speaking of certain methods of promoting useful knowledge, which gave some offence, he observed, in allusion to an apostolic expression: 'Notwithstanding every way knowledge is increased, and I therein rejoice, yea, and will rejoice.'

'If a thorough study of the Scriptures, in their original languages, as well as in many translations; a familiar acquaintance with the Rabbinical writings; a comprehensive knowledge of ecclesiastical history, and of the various systems of polemical and positive divinity, maintained in the successive ages of the Christian church; joined with deep contemplation, fervent devotion, and a pious life, constitute a great divine—*he* seems to have had a just claim to this character.

'He always carried a pencil in his pocket, and a small quarto sheet of blank paper, doubled lengthwise, on which he minuted every noticeable occurrence, and useful information. When he travelled, he carried several blank sheets, folded in the same manner, and applied them to the same purpose. When these memoranda formed materials sufficient for a volume, he had them bound; and they, collectively, compose four curious volumes of Itineraries, preserved in his cabinet of manuscripts.

'He manifested a paternal concern for such of his pupils, as found it difficult to defray the expenses of their education; inquired and ascertained their exigencies; and, in numerous instances, gratuitously discharged their bills for quarterly tuition. The best scholars are, not unfrequently, to be found among the most indigent. . . . The president coming, one day, out of the library, and seeing a student, of bright parts, and of studious application, walking pensively alone in the college yard, called him, and made some inquiry about his situation. Having encouraged his perseverance, he put a guinea into his hand, and dismissed him with renovated spirits, and a brightened countenance. It was done with his usual delicacy. 'Make a good improvement of it,' said he; 'ask no questions; and say nothing.'

'This characteristic trait is still further confirmed, by the testimony of another of my worthy and valued friends; who was, also, a considerable time, in the tutorship, and was a confidential friend of the president. In a letter to me, on the same subject, he writes: 'You doubtless are informed of his liberality. Within my knowledge, he afforded very considerable pecuniary aid to a number of scholars, to enable them to pursue a public education; and was ever ready to concur in arrangements to favor those, whose finances embarrassed them in their collegiate course. Possessing so much benevolence, his public situation afforded frequent opportunities for exercising it, greatly to the benefit of the rising generation.'—To these testimonies, the compiler, were it necessary, could subjoin his own, with the addition of many others.

'When any one of his pupils was taken sick, he immediately visited him, and supplied the place of a parent, by his tender sympathy, seasonable counsel, and assiduous attentions.

'Were any one of his Christian graces to be discriminated, it should, perhaps, be his humility; a virtue seldom attached to great intellectual talents, and to high stations; but which confers the truest dignity on both. His deep contempt of human pride, whether it betrayed itself in others, or was found lurking in his own bosom, is discernible in a passage, prefixed to his birth-day reflections: 'How absolutely contemptible is a man, glorying in some little eminency among his fellow worms; while, in comparison with the immensity of the universe, and, in the view of superior spirits, and, above all, in the contemplation of God, he must appear nothing, less than nothing, and vanity!'

* See Quart. Register for August, 1835, page 31.

LORD STOWELL.

Died on the 20th Jan. in his 91st year, William Scott, Baron Stowell, of Stowell Park, in the county of Gloucester. This distinguished and highly gifted personage, elder brother of John, Earl of Eldon, and son of William Scott, Esq. a merchant of Newcastle, owed his elevation to the same source whence Bacon, Hyde, Coke, Erskine, with others almost innumerable, derived their importance—the profession of the law; and it is admitted with one accord, that his name will go down to posterity among the most eminent of his predecessors. He entered the University of Oxford in 1761, was elected a Fellow in 1766, and afterwards Camden Professor of History. In 1779 he became an advocate in the Civil Law Courts, and was appointed in 1787 King's Advocate-General, Judge of the Consistory Court of London, Vicar-General of the Province of Canterbury, and Master of the Faculties; knighted in 1788; and in 1798, having been sworn of the Privy Council, constituted Judge of the Court of Admiralty, the duties of which judicial office his Lordship continued until 1828 to execute with high reputation. Lord Stowell moved in the brilliant circle which adorned the close of the eighteenth century, and was the intimate friend of Dr Johnson, in whose will he was named one of the executors.

His Lordship twice married; first, in 1782, Anna Maria, eldest daughter and co-heir of John Bagnall, Esq. of Early court; and secondly, in 1813, Louisa Catharine Marchioness Dowager of Sligo. The latter lady died issueless in 1817, but by the former he had one son, William, formerly M. P. for Gatton, who predeceased his father only a few months, and one daughter, Marianne, wedded first to Thomas Townshend, Esq. and secondly to Lord Sidmouth. Upon her Ladyship her father's estates and large personal property devolve.

MISCELLANEOUS.

GREENWICH OBSERVATORY.

This ancient and celebrated 'Light House of the skies,' stands on a commanding eminence, in Greenwich Park, so as to be seen from a great distance, in almost every direction. The building itself is neither very large, nor very high. The stand, or basis for the telescopes and transit instruments is of solid stone work, sunk deep in the ground, and rising but little above the surface, so as to be steady as the hill itself. In that part of the Observatory, there is no floor over head, and there are slides or sky lights in the roof, which can be removed and replaced at pleasure. Two of the telescopes, which I said are of great length, about twenty-five feet, (if I remember right) and all the instruments are as perfect as British science and skill can make them. An able and accurate astronomer, appointed by the government, and receiving a handsome salary, resides here constantly, to make all the necessary observations, by day any by night, and to keep a perfect record of the celestial phenomena, as they come under his notice. Mr Taylor, who filled the office when I was there, but has, I believe, since retired, very politely pointed out whatever he thought would be interesting to me in the several apartments, and among the rest, large alcoves of printed tables, which must have cost a vast deal of time and patient labor. A sort of telegraphic pole shoots up far above the roof of the Observatory, to which is attached a large black ball. This ball falls at one o'clock, precisely, so that all who can see it and wish to be perfectly accurate, may regulate their time pieces accordingly. France has her Royal Observatory, and other European nations have theirs; but there is no one in the world, from which longitude is reckoned, especially in navigation, a tenth part so much as from Greenwich. Of course she claims the proud preeminence of standing exactly in the centre of the world.

TRADES UNION.—A decision was lately made by the highest judicial tribunal in the state of New York, which establishes the principle, says the Journal of Commerce, that combinations of individuals, for the purpose of raising or depressing the price of labor, accompanied by any regulation or act calculated to deter or prevent others from working, at such prices as they please, is an indictable offence, and punishable as a misdemeanor. The point of the Decision is,—not that men are precluded from demanding such prices for their labor as they see fit, whatever these prices may be, but they have no right to enhance prices by preconcert or association,—nor by any act or regulation, either direct or indirect, to prevent others from working at such prices as they think proper. Either of these acts is declared a misdemeanor, and punishable as such. Of course the Trades Unions now so rife in this country are illegal, and the parties concerned in them are indictable for a conspiracy.

THE PRESENT.—In order to enjoy the present, it is necessary to be intent on the present. To be doing one thing, and thinking of another, is a very unsatisfactory mode of spending life. Some people are always wishing themselves somewhere but where they are, or thinking of something else than what they are doing, or of something else than to whom they are speaking. This is the way to enjoy nothing; to do nothing well, and to please nobody. It is better to be interested with inferior persons, and inferior things, than to be indifferent with the best. A principal cause of this indifference is the adoption of other people's tastes instead of the cultivation of our own; the pursuit after that for which we are not fitted, and to which, consequently, we are not in reality inclined. This folly pervades, more or less, all classes, and arises from the error of building our enojoyment, on the false foundation of the world's opinion, instead of being, with due regard to others, each our own world.

COLD WINTERS.—In the year 400 the Euxine was covered with ice for 20 days. In 859, the Adriatic was covered with ice, but for what length of time does not appear. In 929, the Thames was frozen over for thirteen weeks; the same river was also frozen over in 1263, 1269 and 1607—8. Several times since the same has happened. The winter of 1683 was so severe in Europe, that trees were split by the frost. Loaded sledges passed on the ice from Boston to Natasket in the winter of 1696—7, and have done the same one or two winters since. On the 12th of December, 1708, the frost in New England was so intense that trees were killed. A fall of snow took place in February, 1717, so deep that people in Boston had to get out of their chamber windows. Eleven hundred sheep perished on Fisher's Island, from being buried 16 feet in the snow: two were found alive after a lapse of 28 days, they having supported themselves by chewing the wool of the others. In 1780, the Chesapeake was covered with ice as far as the mouth of the Potomac. In the same year, troops of horses and heavy cannon crossed on the ice from New York to Staten Island; and Long Island Sound was nearly covered with ice. Almost all the birds of the forest perished.

ABORIGINES.—At the time of the first settlement by the whites, Long Island was occupied by thirteen tribes of Indians, viz: the Canarse, the Rockaway, the Merikoke, the Masapeague, the Secatogue, and the Patchogue, on the south side—the Matinecoc, the Nissaquague, the Shinnecoc, the Manhanset, and the Montauk, from the Canoe Place to Montauk Point. Of these the Montauks were the most numerous and warlike, and exercised a kind of sovereignty over the others, all of whom they had overran and reduced to tributaries.

These tribes, we believe, are now all extinct, with the exception of the Montauks, 15 or 20 of whom reside on a promontory at the east part of the Island called Montauk Point. They subsist by fishing and cultivating a little land—are extremely indolent, and of a melancholy and despouding turn of mind, no doubt induced by the contemplation of their former strength and their present weakness, and the evidently near approach of their final extinction—reflections well calculated to awaken sad thoughts and pensive musings—and their desolate situation. In the history of the ascendency and declension of these tribes, the pen of the sentimentalists might find ample materials of an interesting romance.

GREAT FIRE AT CANTON, CHINA.—By papers lately received at New York, accounts are given of a very destructive fire, which raged in the suburbs of Canton, destroying two thousand houses, and an immense amount of merchandize. The foreign factories escaped uninjured. Advantage was taken of the disturbance, by the foreigners, to get a peep at the interior of the city, a privilege which is scrupulously denied them. Several persons suffered the 'bamboo' in consequence of their presumption. It is said to have been the first time that Europeans or Americans ever obtained entrance there, and it is probably the last they will desire it on the same *footing*

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